WHEN AMERICA WAS NEW

TUDOR JENKS

THE LIBRARY OF CONGRESS
1800

Class

Book

Copyright No.

COPYRIGHT DEPOSIT.

AN ATTACK ON THE SETTLERS BY THE INDIANS.

Contents

CHAP. PAGE

PREFACE vii

I. THE PLANTING OF VIRGINIA . . 1

Why America was discovered and settled. The first English settlement at Jamestown, and its early fortunes. The big plantations, and the dwellers on them.

II. THE FIRST NEW ENGLANDERS . . 29

The first New Englanders come to Plymouth. Causes that sent settlers to America. The Pilgrims, and their story. The hardships of their voyage—piracy, stormy weather, dread of the sea's mystery. Settlement at Plymouth, and how they overcame difficulties.

III. THE DIFFERENT SETTLERS . . . 59

The sort of colonies that grew up, north and south. The coming of the Puritans. How they differed from the Pilgrims. Their wise management of affairs. Growth of the Massachusetts settlement. The governing of the New England towns; interference of the English with the Virginians and New Englanders. Why this interference was unwise. The new conditions the colonists had to meet. The fighting against Indians, and other matters the colonists must manage in their own ways.

IV. MARYLANDERS AND DUTCH . . 79

The Maryland Colony, and how it differed from Virginia and New England. Why it was tolerant. How it was governed. The Dutch Settlement at New Amsterdam, started as trading posts. Why it was not successful, and passed into the hands of the English. The value of the fur-trade, and how it made the French and Indians friendly allies. The growth of commerce in America. The routes of travel, and of trade. Smuggling.

V. NEW WORLD LIVING . . . 104

Making of homes in the New World, both north and south. The Virginian and the New Englander, making a living. The abundance of food. The nature of the Indians, and the conflicts with them. What was learned from them. The housewives and their work, and the work and play of the children.

VI. MAKING THE HOMESTEAD . . 130

A settler's family in the woods. The story of a family and its homestead. Their work and their household tasks. The beginning of a farm in the north, and of a plantation in the south. Settlers who succeeded and settlers who failed. The life in the settlements. Travel, work, household furniture, and contrivances.

VII. MANNERS AND CUSTOMS . . . 155

About the life in towns. The governing of the townspeople. What the towns were like, and the sort of people who lived in them. How their property was managed. The magistrates, and the keeping of order; punishments. The colonies' law-makers.

The rulers in England, and their governing of the colonies. Different ways of ruling the colonies. The military forces, and how they fought the Indians.

VIII. The Indoor Life 172

Inside the colonial houses. The life of the inmates. Their meals and their hours. Their dress and ornaments. Their manners and customs. The furniture, lights, and fires. Their kitchens and cooking.

IX. What the Colonists Knew and Thought 192

What the colonists knew, and their ways of thinking. Astronomy and astrology; minor superstitions, and queer ideas about nature. Notions of the unseen world, and belief in witchcraft. Beliefs about disease and medicine; the colonial doctors and healers; charms and herbs and magical remedies. The feelings of the colonists toward their rulers and men in authority. Their indifference to natural beauty. Their loyalty toward the ruling powers in England, toward foreign nations, and toward the Indian tribes.

X. Books, Reading and Education . 216

The colonists and their reading. What books they knew. The education of the young, in schools or at home. The hours of recreation. The amusements of old and young. The little time given to recreation, and the slight interest in the arts or in literature. Their way of life as seen by visitors from abroad.

XI. Effects of the New Life . . 235

Nature of the men and women who began the American nation. How they were bettered by life in the new world. Exam-

ples in the southern colonies, and in the northern, showing the changes brought about by new conditions of life. How the children were brought up. How families became richer or poorer; the first-comers and their successors. The division into classes, and its effect on the people.

XII. The Women and Children . . 254

The women and children. Their life and work. What the children were taught in different ranks of life. The public schools, teachers and pupils. The young people's life, north and south. Advantages of colonial children.

XIII. Growth of a New People . . 268

Differences between the old world and the new. What made the Americans a new people. The growing of the feeling of equality, and its causes. The interest of the Americans in matters of religion and government. The changes in language, new words and new ideas. Changes in costume and custom. Physical changes caused by life in a new country. The awakening of ambition by better chances in life.

XIV. Independence and Union . . 288

The making of the various colonists into one people. The growth of independence and love of freedom. The habit of acting together. How Indian wars taught the colonists to unite. Most important events from the settlement of Jamestown to 1689. The nature of the American people as created by their history up to the beginning of the war between England and France in 1689—which ends the early period of colonial history.

Preface

THE time told of in this volume is that which covers the years of the seventeenth century during which the first settlers came from the Old World to the New, made for themselves and their families rude homes in the wilderness, and, after long struggles, aided by help from across the ocean, at length found that they could live and make self-supporting homes in this, then a new country.

We shall learn why the first settlers chose to begin at certain parts of the coast; we shall see how they managed to get a living; how they met the hardships of their new life; and what sort of men and women they became because of the kind of life they led. We shall see the little huts they first built giving way to better dwellings, the small settlements growing to villages and towns and even cities. There will be told how they made their living, what sort of homes they built, what work they did, and how they passed their hours of rest and amusement.

We shall learn how they got along with one another, what they thought of the Indians, and

what came from the meeting of the two races. There are changes in their way of living to be told about, changes that came from the new conditions met with in the new land. We shall try to learn about things that would have interested us had we lived during those trying years and helped in settling the country. We shall come with the very first who crossed the ocean meaning to make their homes here. We shall see them clear away the forest in order to make room for their houses and fields for their crops. We shall meet the Indian by day and by night, in peace and in a kind of warfare new to these comers from the Old World.

We shall try to see what callings the Americans found would pay them best, what inventions they had to make to meet the new conditions of life where they had to do without many helps to which they had been used at home—to make bread without great mills to grind their flour, to build houses without boards and timbers ready shaped to their hands, to find or make for themselves many articles of daily use, such as soap, sugar, candles and cloth, which they had been used to buy in well provided shops.

And over all these difficulties we shall see them winning their way, not only to comfort,

but to happiness and prosperity. We shall see them begin a new nation in the wilderness and make this great land an abode ready for civilized men, for women and little children, instead of being a wild, unknown country where Indians lived and roved, leading a life almost ignorant of what these white men thought necessaries of life.

When America Was New

CHAPTER I

THE PLANTING OF VIRGINIA

ALL the histories now tell us that America had been found by many sea-faring men long before Columbus sailed from Spain; but when Columbus crossed the ocean it was with a purpose of making use of his discovery. This was because the European people were eager to trade with the peoples of Asia, and the journey from Europe to Asia by way of the Mediterranean Sea and past Constantinople or around Arabia had been closed by the Turks who fought the Christian merchants, and when captured made slaves of them.

The merchants of Europe looked for other routes to Asia, and in this way came to explore the ocean westward. Some explorers went south and some west, and Columbus in this search found the West Indies. Then all the men who knew about his success thought it would soon be easy to secure the silks, the pearls, the spices, the

rugs, and other valuable things they knew were to be had in China, Japan and India. But the few who had landed on the "West India" islands soon found out that if the new land was part of Asia, it was a savage and unsettled part—a wilderness. And meanwhile the sailors who had gone South, around Africa, had succeeded in getting to the real coast of India, and brought back pepper, spices, rich stuffs of silk and satin, ivory and bronzes to prove their success. This caused the early voyages to America to be less thought of, since the merchants of the time were not looking for new and unsettled lands, but for seaports with which to trade.

It was not until many a long year afterward that America was known to be a new continent, and meanwhile no one had any idea of making a settlement on its shores except to trade with the natives or to gather some of the products of the land. There was some idea, too, of making the natives Christians.

But one of the strongest motives was the longing to find gold and silver.

To understand how it was brought about that the Spaniards sought gold in America we shall have to look back to the adventurer, Balboa, the discoverer of the Pacific Ocean. An Indian

chief one day told him that beyond the mountains to the westward was a great sea, bearing ships like those of the white men, and that the countries of this coast abounded in gold and silver. This caused Balboa to go westward, brought about the finding of the Pacific Ocean, and also put into the minds of the Spaniards the notion that the precious metals were plentiful in the New World.

When Ponce de Leon came to Florida during the same year, 1513, he also heard there that southward were lands rich in gold and silver and blessed by a perfect climate. De Leon attempted a settlement in Florida, but his men were driven away by the Indians, suffered greatly from illness, and de Leon himself was wounded. So his attempt came to nothing.

Mexico, discovered a few years later, seemed to promise the wealth of which the Spaniards were in search, and the great leader, Cortez, warred against the natives for two years, taking many of their towns.

A Spanish expedition also began a settlement, in 1526, not far from what afterward became Jamestown, but it was a failure and abandoned.

In short, the desire to find wealth and to make slaves, brought a number of military expeditions

from Spain and gave rise to most extravagant stories about the abundance of gold and silver among the Indians. Few of the stories are more interesting than that of Cabeza de Vaca, who, from 1527, wandered for nine years through the southwest picking up from the natives wild legends of marvelous cities full of gold and precious stones. As a result expeditions were sent out to conquer these rich places, but of course found nothing more remarkable than the great pueblos of the Southwest—marvelous community villages, it is true, but having nothing of the wealth that the Spaniards expected.

In the stories of great marches made by Coronado, 1540–42, and in those of de Soto, covering the same period, we may read how these European soldiers were amazed by the countless herds of buffalo, the great treeless plains, the enormous rivers, and we wonder over the almost unbelievable exploits of these early Spanish heroes.

Few tales are more romantic, but since they came in armies and looked only for treasure, they attempted no lasting settlements, but moved from place to place, dwelling in the Indian villages, or seeking to establish nothing more homelike than a trading-post.

The French and English fishermen also came to the coasts of America to catch codfish, but there was only one attempt to make a real colony of men and women before the settlement of Jamestown, in Virginia. This first attempt was when some French Huguenots or Protestants were sent to Florida, in 1562; but they were all slain by the Spaniards, not only because they were "heretics," and so enemies of Spain, but because they were in a land the Spaniards claimed as their own. Even the settlers of Jamestown were sent over to make money for the men who sent them, by finding gold-mines, looking for a way to Asia, or cutting rare woods.

Virginia came to be settled because some London merchants thought they could make money by sending people to establish a settlement in America—a sort of trading post.

The first Englishman to sail around the world had been Sir Francis Drake, and what was learned by him in his voyage made other English sailors eager to visit the New World. One of these was Sir Humphrey Gilbert, who made three voyages to America, finally being wrecked on the third voyage homeward, his boat going to the bottom with all on board.

Gilbert's half-brother was Walter Raleigh, and

to Raleigh Queen Elizabeth had given the right to colonize that great part of the New World, then known as "Virginia." Raleigh sent out several expeditions to learn what sort of land and climate he had to deal with. The earliest of these expeditions brought back the report that the land was the most plentiful, sweet, fruitful, and wholesome of all the world, and that the inhabitants, the Indians, were "void of all guile and treason and such as lived after the manner of the Golden Age."

The next year after receiving this glowing report Raleigh sent seven ships and landed a party on Roanoke Island. These men soon quarreled with the Indians, were unable to get food, and were only too glad to go home with Sir Francis Drake, who happened to visit the island.

Other similar attempts to settle the land also failed, and then came the time of the Armada, 1588, when all England was too busy in defending itself from the dreaded Spanish expedition to think of the new lands across the Atlantic. After the destruction of the great Spanish fleet, a few adventurous sailors made the voyage to New England, and by trading with the Indians, were able to load their ships with furs and valuable woods, thus securing most profitable car-

goes. These men reported, as the others had done, that America was a beautiful land with a mild climate, and that there were many signs of gold.

Meanwhile, Walter Raleigh, after the death of Queen Elizabeth, had fallen into disgrace with King James, who was trying in every way to gain the favor of Spain, and thought to please the Spanish by punishing this old enemy of theirs. Raleigh's rights in America were taken away from him, and the King gave the privilege of settling the new country to two companies of merchants, some of whom lived about London and others near Plymouth.

A play of the time named "Eastward Ho!" spoke of the territory of Virginia as a land "where gold and silver are more plentiful than copper is with us." These companies were formed at this time, just as they are to-day, in the hope of making large profits by trading with the new countries, and one of the countries from which most was expected was America. People did not think it mattered greatly that the gold brought back by the Spaniards came from much further south than the lands belonging to the Virginia Company.

Virginia was at first defined as all the country

from the thirty-fourth to the forty-fifth degree of north latitude, that is, from the Cape Fear River to the Bay of Fundy. The Virginia Company organized to settle this territory was divided into two branches according to the place where the members lived, London and Plymouth. To the Londoners King James gave the land between Cape Fear River and the Potomac; to the Plymouth men, the land between the Hudson and the Bay of Fundy. The strip between—that is, between the Potomac and the Hudson—was left open as a prize to whichever should first settle it; but it was ordered that in this strip no colony should be planted nearer to an earlier one than one hundred miles.

The two branches of the Virginia Company each sent out an expedition. The London merchants sent out their expedition in midwinter, and the colonists reached Virginia in the spring. These were the men who began at Jamestown. The Plymouth merchants sent their expedition out in the following summer—May, 1607; and so the ships reached America during a severe winter season, and landed far northward at the mouth of the Kennebec River in Maine. The men built a few huts, looked about for signs of gold, found the natives unfriendly, and after suffering greatly

TYPES OF SHIPS USED BY THE EARLY COLONISTS.

From an illustration in Smith's "Travels."

from the cold, were glad to go home though they had done nothing. Their return was in 1608, and they said America was too cold to live in.

The Jamestown expedition, though it was to have a hard time, was more fortunate in the season of sailing. The setting out was made a great occasion in London. The people of that city showed a patriotic interest in the three little ships about to sail to the possessions of England in America. The expedition meant that Spain was no longer to have her own way on the seas, and that the English were to share in the riches that came from America. So crowds came to see them off, and services were held in the churches where prayers for success were read. The poet Drayton wrote a poem to celebrate the great event; and amid cheers, the firing of small cannon, and the waving of banners, the three little vessels bearing about a hundred settlers hauled up their anchors, and went down the Thames to begin the three or four months' voyage.

The expedition included two experienced sea-captains, Newport and Gosnold, who had already made the voyage, and a number of adventurous men who were induced to join the expedition in the hope of becoming rich by trading with the

Indians, finding gold, or discovering a passage to India.

Captain John Smith, though the best of these, may stand as a type of them. He had been fairly well schooled, had gone to the Lowlands to fight in an English regiment against Spain, from there had wandered into the East, and met with surprising adventures in battle against the Infidels, the Turks. Although still a young man, he was an old campaigner, skilful in arms, fearless, and used to rough work.

After the army in which Smith was fighting against the Turks had met with a great defeat, he had been left wounded upon the battle-field and taken prisoner. Carried away by the Turks, he was sold into slavery, and bought by a Turkish officer who cultivated a large plantation. Upon this plantation Smith became a laborer, wearing a metal collar around his neck so that he might be chained up if necessary, like a dog. He was made to do all kinds of heavy work, but he never lost his pluck and pride. One day having been beaten by his master, Smith struck him down, took his horse, escaped from the farm, and after long wanderings succeeded in reaching a European outpost. Here he was well cared for and helped on his way back to the Christian countries.

Such a training made him used to hardship and prepared him for the rough life in the New World, and capable of taking care of himself anywhere. He was also a skilled sailor and an able leader, besides being a man of good character. His books, written in later years, tell us the story of the early days in Virginia, and as time goes on his accounts are thought more trustworthy.

Another class of men were London citizens, men who had a little property of their own, who went on the expedition simply to better their circumstances. With these there went a number of worthless fellows who probably thought they could do no worse and might do better than at home, even though they were undertaking a perilous voyage to an unknown land to meet unknown dangers. They were tradesmen out of work, runaways from trouble at home, poor fellows glad to make a change for the sake of a change, and certainly not well suited to do rough work or to bear hardships.

They started in December, 1606, but because of rough weather did not really get to sea until February. Then they took a roundabout way, probably for the purpose of refilling their water-casks and getting green vegetables—a most important matter since the use of salt food and bis-

cuit alone was almost sure to bring on the terrible disease known as the scurvy, from which sailors in those days nearly always suffered on long voyages. There must have been some reason for thus lengthening their voyage since Captain Gosnold five years before had sailed straight across to Massachusetts and knew how much distance and time could thus be saved.

But one trouble that led to others was the absence of any well laid plans known to those on the ships. They had with them a sealed box, containing instructions, but this was not to be opened until they came to the American coast. So they did not know who were to be the officers of the colony, nor what the merchants at home wished them to do.

During the four months' voyage, the rough weather, poor food, and hard work tried their tempers, and made them quarrelsome. They saw a meteor or "blazing star," and were not surprised that a big storm followed; but at last without any great mishap anchored near the Island Dominica (San Domingo), where Indians came out in canoes and traded fruits and some cloths taken from a Spanish wreck for knives, beads, and copper jewelry. The Englishmen landed, but the natives ashore ran away from them.

Then they turned northward and after a terrible storm at last came in sight of the Virginia shore—which was bright with dogwood blossoms and redbud in bloom. The shore showed " fair meadows and goodly tall trees," and they were especially delighted to see streams of fresh water, for they had been sixteen days under the hot sun, and (unless they had saved the rain water) had not refilled their water-casks.

When the party landed, the list of them included but few useful tradesmen. There were four carpenters, one blacksmith, one tailor, a bricklayer and a mason. But besides these useful men, there were also a barber and a drummer, fifty-five " gentlemen " (that is, men who claimed gentility, and could probably do little useful work), four boys, and twelve put down as " laborers."

They made a mistake at the beginning by settling upon a bit of lowland near the river, but this was because the ships could be brought near the shore, and probably for safety from the Indians, who already had learned that the white men were to be feared. Several Indians had been kidnapped by former expeditions and carried abroad, and former settlers in this same region had so treated the Indians as to excite their distrust.

The colonists planted a number of vegetables, but showed how little they intended to rely upon farming for a living by spending much of their time in collecting glittering sand that they supposed was gold ore. They expected to receive supplies from England.

They built themselves rough houses, roofed with reeds or bark, and put up a few tents. The poorer men were content to live in holes dug in the ground. The sailors who brought them over, stayed for a time to gather the supposed "gold ore" and consumed the settlers' provisions until the whole party had to be put upon short rations of worm-eaten barley or wheat, each man receiving a pint a day.

Drinking the river water, watching against Indian attacks, and the exposure, to which only a few of them were used, brought on fevers and other illnesses, so that at times not more than four or five men were well enough to carry arms. Half of the party died, and the rest were saved only by trading for provisions with the Indians.

The salvation of the colony was due to Captain John Smith. As a soldier he had learned the value of discipline, and he made rules that kept the men at work, threatening to banish from

the settlement those who were idle or did not obey orders.

There were great differences between these men and the Pilgrims. These had suffered no wrongs to drive them from home, they agreed with the rulers in their opinions, and they went out with the good wishes of rich merchants who hoped to profit by their labors in the New World. But the directions given for managing a colony had been very poorly contrived. A set of rules drawn up in London was meant to govern all their affairs, and whenever any of the party thought that he was being wrongly treated by the men in authority he would appeal to these rules against the governors of the colony, and this made endless squabbles.

Their officers were a president and a council. The first two presidents proved to be very poor managers, and affairs were in a bad way until Smith came into control. Smith was wise enough to try to find out about the country that lay near them and in a little boat they had built, he sailed up the rivers, making peace with the Indians on the shores and treating with them for food.

The exploring of the country had been specially ordered by those who drew up the

orders for the guidance of the colonists, because they hoped that in the course of examining the country the explorers might be fortunate enough to find the wished-for passage to India.

Other settlers came until Smith was at the head of more than five hundred men. All the property was, so far, held in common, and all were expected to work for earnings to be put into the common store. There were very few women among them for the first few years, so the settlement, although it consisted of fifty or sixty houses and a church, really contained almost no homes. It was much like a frontier fort, kept up for the purpose of trading and exploring.

From a letter of Captain John Smith's we learn that the products of the Jamestown Colony at first were pitch, tar, soap-ashes, timber, some iron ore, and other such products as they could obtain from the forests.

From the same letter we learn that the settlement was fortified with a tall palisade and defended by twenty-four small cannon of different sizes. He also mentions a number of horses, five or six hundred swine, and "many more powltry."

The colonists, according to Captain Smith,

seem to have been very well provisioned and supplied in 1609, when the Captain left them, which goes to show that their poverty within a few months afterward came from idleness or lack of good management.

So long as the men worked only at the cutting of timber, the finding of gold, or gave their time to trading for animal pelts, the colony could not greatly prosper, for it could not be self-supporting. The things with which they bought supplies from the Indians and traded for goods had to be sent from England. Neither could there be much made in this trade, since the cost and trouble of conveying goods across the ocean from and to England was sure to eat up the profits.

All this led the merchants at home to listen to the grumbling of mischief-makers against Smith, and he was deposed from his office. Soon after, having been injured by an explosion of gunpowder, he had to return to England.

When Smith had left the colonists to themselves everything went to quick ruin. Crops and work were neglected, their fort was allowed to fall into decay, there was no good management of their stores, and famine and disease destroyed of five hundred inhabitants all but sixty.

These few resolved to give up the colony, and two ships coming from England with but fourteen days' provisions, they went aboard and started down the river to the ocean.

But hardly had they reached the ocean when they met a vessel bringing a new governor, Lord Delaware, and more settlers. The new governor, though not in all ways well fitted for his place, was yet a just and kindly man and brought back some prosperity to the abandoned town. After a few months this governor was taken ill, returned to England, and was succeeded by Sir Thomas Dale. Dale was a hard-hearted old soldier, cruel and miserly, but it happened that the colony needed a man who would rule them with a rod of iron. Although the men under him worked as convicts might work in a prison and were brutally abused, yet they learned the value of order and industry, and from the time of Dale's governorship the colony began to prosper.

Other governors followed. Some of them were mild, and others were little better than thieves and cutthroats; but since the colony was kept alive only by sending new men into it, from England, it mattered at first little how it was governed.

The great benefit that came from Governor

Dale was a change in the way of giving to settlers rights in their farms. At first, as has been said, the land was owned in common by all and so there was nothing to be gained by any colonist for himself through industry. Fisher, in his "Men, Women, and Manners in Colonial Times," says: "A man could not gain and have a home for himself by clearing and cultivating the land; he had no family to inspire his exertions; he lived only for himself and for the present, and therefore he lived from hand to mouth, from day to day."

After Dale had divided the land among the settlers, affairs improved, but he had given the separate farms of three acres each to only a very few, and for the most part the colonists were left without any hope of bettering themselves by hard work.

In the year before Plymouth was begun, 1619, one of the English merchants, Sir Edwin Sandys, realized that there could be no success for Jamestown until wives were provided for the settlers; and he sent over a shipload of young women, leaving each free to marry whom she chose, provided the chosen husband should pay the expenses of her outfit and her journey over the seas. There were ninety of these young women,

and after they had been only a short time in the colony they found themselves so well pleased with their husbands that they wrote letters home which induced sixty more young women to follow their example.

Although Sir Edwin Sandys was thus the saviour of the colony by his wise counsels, he never came to America. His nephew, George Sandys, noted as a poet and writer, made the voyage and acted as secretary to the colony. Of him we are told that he believed a route could be found to the Pacific by traveling overland, and that he was willing to risk his life in making the attempt. That he was something besides a poet is evident, since he was appointed to have especial control over all schemes for raising "staple commodities," among which were to be pine-apples, plantains, and other fruits, and establishments for carrying on the silk industry.

When once the owning of plots of land, and the coming of the women, had caused the colonists to look upon Jamestown as their real home, the Virginia settlement began to succeed. Within a very short time there were several thousand inhabitants in Jamestown and these later comers were men of a far higher class than made up the earlier expeditions.

There were in England at the time agents who made it their business to tell people what was needed to fit them for the new life in America. There is an old letter written to a lady whose son intended to go to Virginia, explaining what was necessary to provide in going to Jamestown. One of the main things seemed to be an ample supply of bedding, a feather bed, blankets, bolsters, pillows and so on, being especially named. The broker who writes this letter explains that whereas there is plenty of food in Virginia, it will be necessary for a newcomer to provide cloth and clothing. Others things mentioned are guns, groceries, and corn, "which is apt to be scarce," the broker says, "because the planters desire to give so much of their land up to cultivating tobacco."

A most important matter in the story of the Jamestown Colony is the granting of what is known as the "Great Charter." Seeing how badly affairs were going in the colony, some of the wiser of the London merchants who were interested in making it a success thought it would be best to allow the colonists to govern themselves, so far as that were possible, and they drew up this charter, a paper letting the colonists elect men to govern them. Those who drew it up, also took care to limit the power of the governor of

the colony, though they left him power enough to keep things in order.

In the same charter the dividing of the land was carried further, a farm or plantation being given to every colonist who had arrived before the departure of Governor Dale. This helped to make the men hard workers, since an ambitious man felt that he could better himself by every hour of work on his own plantation. Besides, it began to be understood in England what sort of men made good colony builders.

Edward Eggleston, in his "Beginners of a Nation," quotes from Bacon's essay on "Plantations" a sentence declaring that it is "a shameful and unblessed thing to take the scum of people and wicked, condemned men, to be the people with whom you plant." A little later Bacon declares: "The people wherewith you plant ought to be gardeners, plowmen, laborers, smiths, carpenters, joiners, fishermen, fowlers, with some few apothecaries, surgeons, cooks and bakers." Indeed, this essay of Francis Bacon contains in a few words advice and counsels that if they had been heeded would have been the salvation of the early colonists in Virginia. But since the essay was published in 1625, it very likely is simply a general statement of the lessons learned from the

experiences of the Virginia Colony during the dark and trying beginning.

It will be seen that the very first prosperity in Virginia came from giving large tracts of land to the earlier colonists. Naturally enough, these men found that their farms or plantations became more and more valuable when later comers of better character arrived from England. Once the farms were in the hands of men who had the right to sell them, it was not very many years before this land passed into the ownership of rich men from the old country who saw that much money was to be made by raising tobacco and sending it home. The first to plant tobacco was John Rolfe, the man who married Pocahontas; and the crop succeeded so well, and sold for such high prices that every one planted tobacco-plants.

Nearly all the tobacco that was used in England had been imported from the West Indies, but after it was found that the soil of Virginia would yield large crops of tobacco of good quality, and yield them with little work, the price of land in the colony became very high. Every possible spot where tobacco-plants could be set was made use of. At times even the streets were planted at the sides with thriving crops of to-

bacco. Tobacco even took the place of money, which was very scarce.

Men who owned fair-sized plantations were made rich by the valuable crop. As soon as each crop was sold, they could use the money to get other land and so plant a larger plantation. There was no lack of men to work on the plantations, for many poor people had come from England in the hope of doing better in Virginia, and these men often made a written agreement to work for a number of years to pay for the expense of bringing them across the ocean. The paper such men signed was known as an "indenture," and the workers so bound were called "indentured servants." Besides these, there were men who had been sent out from England as a punishment. These came to the colony without any means of making a living except by hiring themselves out to the planters.

The men who found so much profit in working the plantations were glad to buy land and make their plantations larger, and so the size of the great tracts owned by planters kept on increasing; and those who had smaller plantations could not afford to sell their crops at so low a price, and thus were driven out of the market. The men in England who had the right to grant

lands in Virginia also favored the making of large estates, and offered the best terms to rich men who would undertake to carry on these large plantations. In fact, the conditions in the Southern colonies from the very beginning were very much like those in the middle ages, when one lord owned vast tracts of land which he rented to a number of tenants. These tenants paid him a rental for the use of the land, either in money or in work, or by giving part of the crops, and they also were required to be ready at his call to come prepared with arms when the Indians threatened the settlers.

Some of the proprietors in England believed that it would be wise to bring about the making of smaller farms, and in Carolina, Maryland, and Georgia, during colonial times, very favorable terms of settlement were offered to men who would take plots no larger than about a hundred acres. But these plans were not a success. The soil, the climate, and the ways of trade, suited best the working of large farms, and throughout the southern region the smaller farms failed, for the most part, while the owners of great plantations became rich and kept on enlarging their possessions.

In this way it happened that before long the

people of the Virginia colony began to divide up into two great classes, namely, the land-owners and their families, and the people who had no land and must work for a living. Once started, this state of things increased and the land went more and more into the hands of a few rich owners, and it became very difficult for new-comers to lay up enough of their earnings to buy a place among the land-owners, for land near the settlements was high in price.

Because the work of the great farms was carried on almost entirely by bonded servants, and later by slaves, who were looked after by agents, the people who owned these farms had much leisure, and being fond of company, there was much entertaining among the residents in the big houses. Visitors to the Virginia Colony were often surprised to see how much wealth and luxury there were in the life of the planters. There were, of course, few chances for investing money, and so more was spent in house-fitting, in furnishing, in silverware, and in dress, than in a community given to manufacturing or great business enterprises.

The first introduction of negro slavery into the Virginia Colony was in August, 1619, when a Dutch ship came by chance and brought about

twenty negroes and put them up for sale. But for the next fifty years the negro laborers were very few, most of the work being done by white servants brought from England. Of course, in those days slavery was practiced nearly everywhere, and only a very few deeply thinking or eccentric men believed slavery to be wrong. Except for the opinions of a few individuals, there was no opposition to slavery until the Quakers declared it to be wrong and began to work against it toward the end of the seventeenth century, that is, between 1670 and 1700. Slave labor seemed well adapted to the plantations of the South, but even there it was not until a later period that slaves became numerous in America.

Yet before slavery had been introduced there was a sharp and clear division in Virginia between the higher and lower classes—the owners of plantations, and the workers who served them. As at home in England, so in the New World, the aristocratic rich kept to themselves, and the poorer classes were not recognized as equals. The way of life in the Virginia settlements favored this division, and there was not the same mingling that was brought about in more northern colonies, where the whole community was likely to be

made up of men taking care of small farms, and each working for himself and his family.

The difference between the northern and the southern settlements in America, therefore, at this time, depended upon the amount of money that could be made by tilling the soil and upon the hands into which this money went. Virginia became used to a state of things where a few rich men held the right to the land and controlled the government. The New Englander became used to a state of things where men were very much on an equality, and even the possession of a little more money than one's neighbors brought only a trifling advantage over them.

CHAPTER II

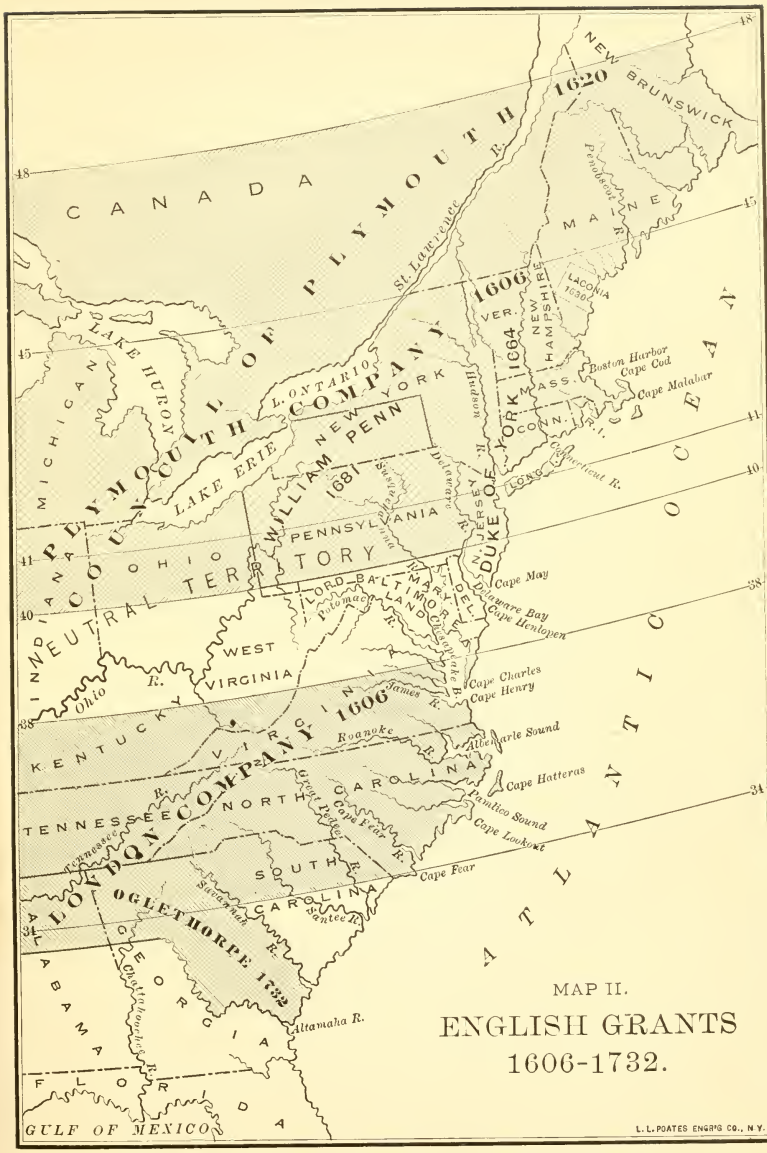
THE FIRST NEW ENGLANDERS

THE first true permanent settlers of our land, the first families who came to make it their home, were the "Pilgrims," the English families who came to America from Holland. These men brought with them all their possessions. Their wives and children came too, and they meant to stay and make homes in the new land. They were simple folk, not rich nor clever, nor very learned. They came to America for good reasons. In the first place they wanted churches of their own, because they did not believe in the regular English church, and they were not allowed to stay away from its services, or to hold meetings of their own for worship. They made up their minds to go to Holland where others of their kind had gone before them, and after one or two failures they escaped the King's officers, stole secretly away, sailed to Amsterdam, and there found homes in the poorer parts of the city, making a living at various trades and callings.

But though the Pilgrims made a living and were kindly treated, they did not do well, and there were many religious disputes and quarrels among the other English people who had come there before them. So the Pilgrims removed to Leyden, and there found peace, but little prosperity. Life was hard, and when they saw their young people growing up to speak Dutch, to learn Dutch ways, to spend part of Sundays in sports and games, the leading men decided to settle in a new land, where they could remain English and could live and believe as they thought right.

Where to go was the next question. The Dutch offered to settle them in Zealand or in New Amsterdam—the trading post on Manhattan Island. Sir Walter Raleigh had written a book about South America, and some thought it would be wise to settle there. Others wished to go to Virginia, but to this it was objected by others that the English Church was established there by law.

At last they decided to ask for a place in the Virginia territory, with the King's permission to have their own church; and two men were sent to England for this purpose. The King consented after much urging, and a hard bargain was


CANADA
NEW BRUNSWICK
1620
PLYMOUTH
COMPANY
1606
NEW YORK
1664
NEW HAMPSHIRE
1638
MAINE
LAKE HURON
LAKE ERIE
L. ONTARIO
St. Lawrence R.
Penobscot R.
LACONIA
1630
Boston Harbor
Cape Cod
Cape Malabar
Connecticut R.
LONG I.
MASS.
CONN.
R. I.
MICHIGAN
INDIANA
OHIO
PENNSYLVANIA
NEW YORK
NEW JERSEY
DELAWARE
MARYLAND
VIRGINIA
WEST VIRGINIA
KENTUCKY
TENNESSEE
NORTH CAROLINA
SOUTH CAROLINA
GEORGIA
ALABAMA
FLORIDA
NEUTRAL TERRITORY
PLYMOUTH COMPANY
WILLIAM PENN
1681
DUKE OF YORK
LORD BALTIMORE
LORD PROPRIETORS
1663
1606
LONDON COMPANY
1732
OGLETHORPE
Susquehanna R.
Delaware R.
Potomac R.
Chesapeake B.
Cape May
Delaware Bay
Cape Henlopen
Cape Charles
Cape Henry
James R.
Ohio R.
Roanoke R.
Albemarle Sound
Cape Hatteras
Pamlico Sound
Cape Lookout
Cape Fear R.
Cape Fear
Tennessee R.
Great Pedee R.
Santee R.
Savannah R.
Altamaha R.
Chattahoochee R.
ATLANTIC OCEAN
GULF OF MEXICO
MAP II.
ENGLISH GRANTS
1606-1732.
L. L. POATES ENGRG CO., N.Y.

made with the men who had charge of the Virginia Companies.

Then began the question who should go to prepare the homes for the rest, and the youngest and strongest volunteered. Two ships were bought, the property of all was put together, and they made ready for the voyage. Going by boat from Leyden to Delftshaven, they here bade good-bye to their friends, went aboard the little *Speedwell*, and as those who came to say farewell fell on their knees while the minister John Robinson gave them his blessing, the ship left the pier, and they sailed on their way to England where they were to meet the *Mayflower*—a larger vessel. She had sailed from London to Southampton to await them.

As they left the shore, the sailors fired three little cannon; then those on shore waved their hands, as long as the ship was in sight, and the first home-makers had begun their voyage toward the unknown future in a new land.

Arriving at Southampton, they found the *Mayflower* awaiting them—a queer tub-like vessel, high at prow and stern. But they must wait for a favorable wind and settled weather, and meanwhile they were "kindly entertained and courteously used by divers friends there dwelling."

Among the things that caused the Pilgrims to come to America besides the wish to find religious freedom, we must give plenty of weight to their expectation of doing better for themselves and their children. Their lives in Holland had been hard, they could earn little, and could see no future for themselves and their families. In giving the reasons why the Pilgrims left Holland and sought new homes, their Governor William Bradford puts first the hope of an easier living than they had found in Holland, which, as he tells us, "they sought and found by experience to be such as few in comparison would come to them, and fewer still would bide it out."

Other of the newcomers across the Atlantic were driven from England because there was little chance of finding work at home. During Queen Elizabeth's time England became well known in Europe as the country from which the best wool was to be had. English wool sold at high prices and gave good profits to sheep owners, better profits than were made by farming. For this reason, many of those who owned land changed from raising grain and vegetables to running sheep farms. Many a field that had long been plowed was now turned into grazing meadows for flocks of sheep, and since a few

men could look after large flocks of sheep, many farm laborers were turned away to make room for a few shepherds. In the country districts there were "hard times" and much distress.

Of course where many seek to be hired, men will work for low wages, and this makes the laboring-classes poor. There were in England at this time a large number of men who had been soldiers fighting in Holland, and these, when war ceased, also had to seek work and thus lessened wages. The laws against beggars were cruelly strict, and as "beggars" were classed all who had no regular employment.

In reading the life of Captain John Smith we see how, after long campaigns abroad, he returned to England without any property or way of supporting himself, though he was an officer, a man of good family, and some accomplishments. The private soldier, as soon as peace was declared, became little better than a vagabond. Myles Standish, also a captain like Smith, had served in the Lowlands and returned home, having nothing wherewith to make his way in the world except his sword.

Of course in England there were not many kinds of work to which unskilled men could

turn their hands. For the trades, boys were trained by long years of apprenticeship. The demand for unskilled laborers on the farms was more than filled, and since times were hard there was almost no outdoor work done that employed laborers.

Little of the land was then used for farming even in the best times, only about one-quarter of what is so used to-day; the rest had not been cleared of trees, was boggy, or remained as open fields called "commons," belonging to the towns and villages generally. On these commons a few animals were pastured, but it was no one's business to see that such lands were looked after. Landowners were constantly trying to get the right to enclose these commons without paying the people for them. The men driven by lack of work into the towns did not find ready employment there. The trades were in the hands of guilds or societies, who were jealous of admitting new members. The entire right to sell many common articles had been granted to noblemen, and trade in these could not be carried on without the payment of heavy taxes to these owners of rights granted from the Crown. Edwin Goadby, in a carefully written little book on "The England of Shakespeare"

says, in general, that industry was much depressed and towns were decaying.

Nor did England have to provide only for her own people. Long religious wars in Europe had sent many emigrants across the sea into England, and though these men were to become in time a great benefit, at first they only made it harder for the native English to find work.

Of course, when to the English merchant there came two young fellows asking for work, and one of them, though a foreigner, was able to show great skill and knowledge which he had learned abroad where tradesmen did, at that time, better work than the English, this foreigner was likely to be hired and the Englishman turned away. Nor could the poor fellow go from factory to factory in the hope of finding a place. There were, then, few kinds of work from which to choose. Instead of great shoe factories, as today, they had but the village cobbler. Cloth was not turned out by great mills, but woven on cottage looms. People usually raised on their grounds what they ate, and all sorts of handiwork were carried on rather in the home than in great shops.

Many employments that now give work to

thousands, then either did not exist or were in their infancy. Coal was yet a new thing, and there were mines worked in only a few places. Besides the monopolies granted by the Crown, there was a constant meddling by royal orders, licenses and grants, that prevented merchants from carrying on their business profitably. All these things, by making it hard for merchants to prosper, kept them from employing workers, and consequently for a great part of the English people life was a long struggle to make both ends meet.

When such was the condition of affairs at home, we can see how tempting to Englishmen were the prospects abroad. The plays of the time, which in a way took the place of our newspapers, were constantly bringing before crowded audiences the great wealth to be had by simply crossing the ocean. In the play, "Eastward Ho!" of which Ben Jonson was one of the authors, a character is made to say, speaking of the natives of America: "They have in their houses scoops, buckets and divers other vessels of massive silver," and in a "Dialogue against the Fever Pestilence," one of the speakers declares "that their pots, pans, and other vessels are clean gold garnished with diamonds." In fact, some of

the old stories once told of the riches of Oriental lands were now made over to fit the new western country. Many of the common folk, having heard of the vast sums of gold the Spanish ships brought home from the West Indies, found it easy to believe that in America gold and silver were even commoner than such base metals as copper in England. They believed that upon landing they would come at once upon tribes of ignorant Indians ready to give them in exchange for cheap goods such as cloths, knives, beads, or for ordinary farm implements, handfuls of gold and precious stones. They believed also that this new land was full of wonders and contained delicious fruits, rich mines, and possibly springs and plants of magical properties.

Even the common people, who could seldom read, heard much talk of the New World and its wonders. They knew of the capture by English sea-captains of great Spanish treasure-ships, "galleons," loaded with gold, silver and precious stones, from the Indies. They heard the wonder-tales of travelers, of the rich empires over the seas.

And among the better classes who could read, books of travel, such as "Hakluyt's Voyages," were very popular, and were filled with the do-

ings of adventurous men,—Spanish, Portuguese, English, or Dutch,—and with the accounts of barbarous peoples who had wealth in profusion.

All this was new to the English, first because books were only then becoming plenty and cheap, and second because the English nation had just learned that her ships and sailors were a match for those of any in the world. They no longer feared to put out into the open sea and to sail to the furthermost parts of the earth.

There was always an additional reason to join expeditions to America in the fact that it was still believed to be merely an Asiatic coast. Even the best informed English geographers of the time believed fully that there would be discovered a strait, either southward or northward, leading to the Pacific Ocean, and thus giving quick access to the markets of the East, from which came so many riches and luxuries. There were different ideas at different times concerning just where this passage was to be looked for. At one time it was confidently thought to be somewhere in north latitude forty, or through the middle of the State of New Jersey. When this idea had to be given up, the supposed opening through the land that had stopped Columbus was shifted, and certain

navigators believed it was to be found somewhere in the northwest.

Still later, there was some hope of finding a great fresh-water lake, or inland sea, that should open into both the Atlantic and Pacific Oceans. For more than a hundred years later there still remained hope of finding, not far from the eastern coast, a big river flowing westward down which ships might be sent to the Pacific. The very latest trace of the idea of getting through the American continent did not disappear until about 1765.

Of course, if such a passage had existed it would have been well worth finding, as it would make a short road to the East and would enrich those merchants who could send cargoes out to exchange for Oriental products.

The demand of the time for rich spices was boundless. There was little skill in cookery, and men's appetites tired of the continual roasts, stews, and broils. Pepper, cinnamon, and other such condiments came from Asia, were high-priced, and there was not nearly enough of them to satisfy the public demand.

Besides this commercial reason, there was a strong flavor of romance in the idea of seeing for one's self the new regions concerning which

such marvelous stories had been told by travelers whose tales were little more than romances strung upon a slender thread of fact. Even had the stories not been told without much care to separate the truth from mere fancy and romance, there was plenty of excitement to be found in the true narratives of such great deeds as the conquest of Mexico and of Peru.

It was a time when war was the rule and peace the exception among even the more advanced nations, and many of the religious men of the time were anything but scrupulous in advocating the conversion of the heathen after the method of Mahomet, at the edge of the sword.

The Indians were still curiosities in which Englishmen took unbounded interest. There is an often quoted reference in Shakespeare's, " The Tempest " to the eagerness of the Londoners to gaze upon the embalmed body of a dead Indian.

All these motives were among the causes that led men to enroll themselves in the various expeditions that set forth for the American continent.

With so much to drive them from home, and so much to invite them to cross the sea, it is only surprising that the ships going to the New World were not crowded full of adventurous folk. The

more intelligent, who were able to read the stories of men who had gone to Virginia, must have seen that dangers were great and the prospects for comfort and prosperity in the new country were anything but bright.

There was Sir Walter Raleigh's first expedition. He did not accompany it but put it under the command of Amadas and Barlowe. This was a mere matter of exploration, and resulted in a glowing account of the blessings of the land which they described as fruitful, wholesome, inhabited by a mild and gentle people from whom only kindness was to be expected. Then followed, also under Raleigh's patronage, a fleet of seven ships under Sir Richard Grenville, the doughty sea warrior whose fight single-handed against the whole Spanish fleet has given Tennyson the subject for his poem, " The Ballad of the Revenge."

Though about a hundred men were landed on Roanoke Island, no settlement could be formed because of the quarrels with the Indians and failure of food supplies. Grenville going out a second time to help the colony, found it abandoned, but left a few men to hold Roanoke Island for the Queen. Raleigh then got together a number of merchants to fit out a larger expedi-

tion. In 1587 a number of settlers was landed on Roanoke Island, and here the first white child was born of English parents—Virginia Dare. Three years later, when Virginia's grandfather, John White, governor of the colony, came back from a voyage to England, he found only ruins in the place of settlement and the word "Croatan" —probably the name of an Indian town—cut on a tree. Nothing has ever been learned as to the fate of these settlers. It did not seem as if it was meant there should be an English colony planted.

But the failures made by these different parties sent to Virginia were explained away. It was said that the men themselves misbehaved; that they were badly governed; or that they had had accidents; and people still believed it possible to avoid all such mistakes and to return from America within a few months bringing a shipload of treasure.

It was afterward seen by those who read wisely the stories sent home by the Virginia colonists, that in order to make a successful settlement parties must be formed of men used to working with their hands and able to make for themselves homes, to defend themselves against the hostile natives, and to trade skilfully with the friendly Indians.

From the published accounts of these various expeditions the leaders of the *Mayflower* party had gained some knowledge of the land to which they were going, since the leaders tried to learn all they could about the New World, and there was one man then in England better fitted than any one else to lend them aid. This was Captain John Smith of the Jamestown Colony, who, after he had been injured by a gunpowder explosion in one of his explorations, had come back to England and had made several trading and fishing voyages to the New England coast, and given his time to writing about the life at Jamestown. Smith wrote to the Pilgrims offering his services and advice.

Smith held at this time the position, or rather title, of Admiral of New England, and thus had an official interest also in the settlement of the coast. John Smith had written perhaps offering to guide them, and to take charge of the settlers; but since they already had his map of Virginia, they believed it wise economy to trust to themselves rather than to engage Smith, concerning whom there had been more than one unpleasant story told by his enemies in Virginia. The reply to his offer declared Smith's "books and maps were much better cheap to teach them than

himself." This Smith has told us in his own writing, and he adds, shrewdly, "many others have pursued the like good husbandry" (that is, safe, or economical conduct) "that have paid dearly in trying their self-willed conclusions."

As to the people on board the *Mayflower*, they were mainly of two sorts, those who came of the poorer classes, and those who belonged to the richer families but had been turned out into the world to make their living. Of the former sort was John Alden, a cooper, probably an ordinary tradesman such as we see around us everywhere, a strong, well-built young man who had grown up at the work of putting together casks and barrels, handy with tools, fairly intelligent, but not at all well educated. His dress was plain and simple, probably well worn and of common material, for only the nobles and the rich were permitted in those days to wear gay costumes, lace and jewels.

Of the other sort were such men as Captain Myles Standish, who seems, though it is somewhat uncertain, to have been the younger son of a good family, but to have gone out into the world at an early age as a soldier, depending only on himself for a living. Bradford who became the governor of Plymouth for many years also belonged to the latter class, being a well educated

man who had cast in his lot with the Pilgrims because of his religious views.

Alden and Standish were entirely used to coarse fare and to hard living. Even the poorer classes to-day would consider it a great hardship to put up with the regular way of life that seemed comfort to a soldier of Elizabethan times or to such a tradesman as Alden. Their beds were poor, usually merely of straw ticks, at best; their food, though plentiful, was coarse and poorly prepared; and their clothing was so seldom renewed that garments were often handed down from father to son as heirlooms.

The most intimate friend of Bradford was William Brewster. He was a graduate of Cambridge college, and had afterward been a clerk to Elizabeth's Secretary of State, and with him had traveled in Holland. The rest of the *Mayflower* passengers were English people neither rich nor very poor, such as lived on small farms and made a scanty living out of them by hard work. Of course they were not educated, but they could use tools, were able to manage the ordinary crops, knew about the care of farm animals, and if they did not dress richly, yet had good clothing, fared well, and had the respect of their neighbors. Such they had been in England;

and, besides, they had learned when being persecuted to be close friends, and were trained by their long years among the Dutch to act together for the good of the community. They went aboard their vessels without intention of ever returning to England, and thus were the first who really meant to become "Americans."

A sea voyage of that time meant weeks and months of living upon most unsavory food, for the stores consisted of grain, salt fish, salt meat, and a few sorts of dried fruit most imperfectly prepared. Even in those times also there was sufficient greed and fraud in trade to make it likely that the dealers from whom they bought their provisions would so pack them as to cover spoiled or inferior grains by a layer of better quality, or would sell them salted meat packed in casks so that it could not easily be examined before sailing. It was sometimes found, after a ship was out on the high seas, that she had been loaded with spoiled provisions. In the case of ships going to a new country there was little chance that a dishonest dealer would ever be brought to justice. There was no one to take up the complaints of poor sailors or passengers, and if, as sometimes happened, the captain of the ship was a party to the fraud, any growling about

the food would be likely to bring upon the grumbler a beating, at the very least.

In order to keep warm upon the wintry Atlantic the men had to rely upon, at most, one or two fires built upon hearths of clay or sand set upon the ship's decks. The men were all bundled in ill-fitting clothing, and had no means of thoroughly protecting themselves from spray, heavy sea-mist, and rain.

The small size of the vessels caused them to be terribly tossed during rough weather, and, except for the most hardened, seasickness was inevitable. They had no good means of keeping drinking water pure and wholesome, and the management of the sails requiring constant attention gave the sailors and passengers little relief from wearing toil. Another thing not to be forgotten was the superstitious fear of the sea and its monsters, for it was an age of credulity, and, among sailors especially, wonderful legends were eagerly told and credulously received. The sea was an unknown world believed to be full of strange dangers, and any sea-voyage was an adventure in itself.

The book from which we learn about the voyage of the *Mayflower* was written by Governor William Bradford, and in reading his pages we

have a sense of reality in his descriptions of how "it began to snow and rain," and how "about the middle of the afternoon on the 8th of December the wind increased and the sea became rough, the rudder broke, and the ship had to be steered by two men with oars." At another time the mast breaks in three pieces, the sail falling overboard. Every day had its anxiety or trouble, and the voyage was one long hardship, especially to the women and children cooped up below the decks in rough weather.

The most serious accident on board the *Mayflower* was the sudden cracking of a great timber that supported the deck. Of course, if this should give way they knew the deck would fall in and then the seas coming aboard would soon fill and swamp the vessel, for it would be no more than a big open boat. Luckily they found that some one had put aboard a great screw, a sort of "jack," like that used for raising wagons to repair them. This was put below the timber and used to force it back into place, making the vessel safe once more.

The Pilgrims were many of them very seasick, and were not kindly treated by the sailors, one of whom cursed them and said that he "hoped to cast half of them overboard before

they came to their journey's end." But, strangely enough, this young man himself was smitten with disease and was the first of the ship's company to die and be buried at sea; which Bradford seemed to regard as a judgment of heaven upon him for his wickedness.

These were the ordinary dangers awaiting every one who put to sea; but, in addition, there were other causes of dread that made the people of the time rightfully regard every long sea voyage as a great peril. The sea was a sort of "no man's land" where there was no law except the law of the strongest. Once out of the land-locked seas, the mariner depended upon the swiftness of his vessel, his clever seamanship, or his little cannon for safety. In reading the adventures of sailors in those days, we find the fear of pirates ever present. And the pirates of the time were not found under the black flag only; there seemed nearly always to be enough enmity between nations to permit of seizing a desirable cargo if it belonged to a foreign power. And, if a vessel were missing, who could say that it had not gone down in a storm? The ocean of those old times was not the thronged highway of our day, nor were the war vessels—which acted as sea-policemen—the irresistible monsters we know.

Where to-day the sight of a sail on the horizon is a matter told with joy by one passenger to another, in those days the first thought that came to the minds of the seafarers was the danger that the strange ship would run up the black flag and, without other warning, begin a fierce battle that might end in the capture of their ship and the walking of the plank by every soul on board. Every ship went armed, and a sharp lookout was kept so that in good time the vessel might take to her heels if a suspicious stranger was met.

Thus, in reading the life of Captain John Smith of Virginia, we find that about 1615 he was in command of a small vessel making a voyage with a crew of thirty men to New England. When well out on the ocean his ship was attacked by pirates, with whom Smith held a parley. He discovered that the men who attacked him had been, many of them, his own companions during his campaigns against the Turks. They offered to join Smith's fishing or colonizing expedition, but he refused them and sailed away, only to fall in once more with two pirate ships from which he escaped by superior sailing. A little later, Smith's vessel met a fleet of four French men-of-war, supposed to be acting as "police" against the pirates and as warships against the

Spaniards and Portuguese. When Smith went aboard the Admiral's ship and showed his papers he was detained, and meanwhile his ship was robbed by the crews of the men-of-war—who thus treated him worse than the professed pirates had done.

This little instance of a single voyage will show that it was not a matter of small risk in those days to sail upon the high seas.

The *Mayflower's* voyage had lasted about nine weeks when land was sighted and recognized to be Cape Cod, a point much further north than they had expected to reach. They had tried to turn southward but were unable to pass the dangerous shoals and roaring breakers before the wind failed. It was then decided to go back to the harbor and there cast anchor.

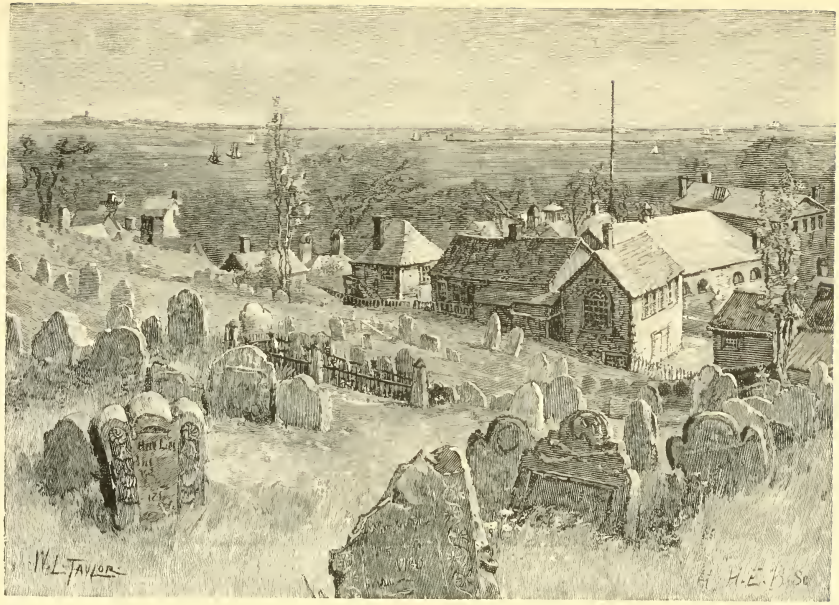
The most pressing need was for fresh water and fire-wood, and fifteen or sixteen men waded through the shoals and were gone all day exploring. On their return they reported the land like Holland, but with better soil, and said that the woods were free from undergrowth. They had found no inhabitants.

The *Mayflower* lay at anchor in some part of the harbor until the middle of April, 1621, and meanwhile the men of the party waded to

and fro through the shallows putting up some rough houses for shelter, making handles for the tools they had brought from England or Holland, cutting timbers to make a boat, and in other ways preparing for the landing. During this period they had one slight skirmish with the Indians, explored the shores of the bay, and selected the site for their settlement.

On January 31st they had so far finished their Common House, or town hall, as to be able to hold services in it, and on this day began their real home-making in the wilderness. They had built a few dwellings, the Common House, and a shed for storing provisions before leaving the vessel, and by lot they assigned plots of land along a street leading up from the shore to each household. All working together, they cut down trees, built log houses, thatched them with sea grass, made chimneys out of stones plastered with clay, and filled the window and door openings with roughly-fashioned shutters and doors. They were still living, for the most part, upon grain and salt meat brought from home, and they now began to shoot geese, to catch a few fish, and were lucky enough to find a dead deer the Indians had abandoned.

Their hardships were greatly increased by the



EARLY VIEW OF PLYMOUTH.

severe sickness of nearly the whole party, at one time there being only seven men able to stand upon their feet. These men did all the work of the settlement, cooking, nursing, washing, building, and guarding the rest. During the first year about half of all died, and out of eighteen wives but four lived through this terrible winter.

With the coming of spring they were able to do some planting, and in this they were much aided by friendly Indians. The Pilgrims had taken up land left unclaimed because a plague had swept off all the Indian inhabitants, and thus they could make their settlement without interfering with any Indian rights.

By the last of March all the Pilgrims had left the *Mayflower* for good, and this was the beginning of their life in the New World.

Besides helping the settlers to raise corn by showing them how the soil could be enriched with fish caught in the harbor, the Indians also taught them how to dig clams upon the shore and to catch eels in the brook near the town. The Indians were to prove for the most part very helpful to the colonists. Besides supplying them with corn from their own stores, the Indians taught them how to make moccasins, and also

how to prepare buckskin so that it would be soft and fit for clothing.

All of the Pilgrims alike worked in the fields. It had not been necessary for them to make clearings, since that had all been done by these Indians, who were well acquainted with the art of raising corn. It was not until later that any trouble arose with the Indians, and this was soon settled by the bravery of Miles Standish, who, with a little band of men armed with their old-fashioned guns, went fearlessly to visit the different tribes and by a mixture of boldness and fair treatment succeeded in keeping the peace with them.

Before long there were in the settlement eleven houses, four of them being for the use of the public. Their first crops had been successful, and they had learned to trade with the Indians for furs. It had been arranged that out of the products of the colony whatever things were salable in England should be collected and sent back when the *Mayflower* returned. There was then a great deal of travel across the Atlantic, for the fishing banks north of New England had proved most valuable, and a fleet or two came over every year for the fishing season. The voyage across the Atlantic was therefore familiar to many

sailors, and the Pilgrims had made arrangements to repay what money had been raised by the merchants to send them out by the products of the new land. To carry back such products and bring them provisions, a bargain had been made with the seafaring men who were used to the voyage.

Thus they were not entirely cut off from their friends at home, in spite of the fact that the voyage was a long and dangerous one. In fact, a second ship, the *Fortune*, came to the colony about a year after the *Mayflower* left them, and brought new colonists. By her a valuable cargo was sent home. They could therefore send furs, wood, and other products to England in payment of their debts to the merchants who had supplied them with funds for the enterprise, and they had not only raised enough corn to provide for the settlement, but had found time also to cut timber and to go upon hunting expeditions that prove there was plenty of game and fish to be had not far from the settlement.

Their chief need was for horses, cattle and sheep. From the account written by Governor Bradford, we learn that they lived upon fish and fowl which were in great abundance; that they had cod, lobsters, eels, mussels, clams, oysters,

besides grapes, berries, plums, and other fruits and salads. For meat they seem to have had little but venison.

Thus, within not many months after their landing, the Pilgrim settlers were provided with comfortable houses, had abundance of wood to keep them warm in winter, and lived probably better than they had ever lived before.

But all this plenty lasted only during a few months after the fall. By the following spring the absence of game and the lack of proper means for fishing had brought scarcity to the colony, and they were compelled to go upon half rations while they sent one of their number northward to procure bread from the fishing fleets that were accustomed to cross the Atlantic every year to the Banks of Newfoundland. From this fleet the messenger got enough ship bread, probably hard biscuit, to keep them alive in spite of the fact that several new parties of emigrants had arrived from England.

Although there were times of plenty and times of famine to follow, and although there were occasional troubles with the Indians, the Pilgrim settlement on the whole prospered, growing in strength and in numbers and soon becoming self-supporting; for nearly all the members of the

colony were men who had learned to work with their hands and were quick to take hints from their Indian neighbors. There never was in this first New England colony a state of things so bad as the terrible periods of suffering undergone by the settlers of Jamestown.

The Pilgrims, as has been said, were the first who came to America resolved to make their homes there for good. It was this intention that helped them to make a successful colony, but during their earliest years they came near to ruin because they tried, as other settlers had done, to hold their land in common and to have every settler work for all the rest. Two years' trial of this plan showed that it was not the best, and William Bradford, their governor, decided to divide the land on which they settled into plots, giving to each household a plot larger or smaller according to its numbers, so every household had to depend upon itself and the work of its own members. They were thus compelled to work for their food or to go hungry.

After this new plan was adopted, Bradford writes: "In general, want or suffering hath not been among them since to this day." And this was written a number of years afterward.

Thus, both in Virginia and in New England,

the plan of working their land in common had failed, and a wise governor in each region had found it necessary to give separate farms to the settlers.

CHAPTER III

THE DIFFERENT SETTLERS

IN drawing contrasting pictures of the first settlers in the North and the first settlers at the South, we shall have to begin with the land itself. The Virginia plantations lay mainly along the low banks of rivers, in a soft climate, where the soil was fertile, whereas in the North the land was rocky, not easy to cultivate, and the shores were abrupt, rough, and uninviting.

The people themselves, after they had been in the New World long enough to have their characters changed by the sort of life they led, differed as much as the regions in which they had settled. The Virginian felt an affection for his old home, was willing to be dependent upon England, looked upon the old country as his best customer, and considered himself as one who meant, some day, to visit his native land, even if he did not remain there.

The New Englander, on the contrary, looked upon himself as one who had been driven or had

gone by choice into a foreign land to carry on his affairs in his own way.

But although this great difference between North and South existed, yet there were differences between the settlers even of the same part of the land, and this difference in New England was very great between the Pilgrim and the Puritan.

We have read how the New England settlement began by the coming of the Pilgrims to Plymouth; and the success they had met with brought about an entirely different sort of settlement, though in the same region. This was the Boston Colony, that really became the beginning of Massachusetts and at a later time swallowed up the Plymouth settlement: for the ways of the two became more alike as time went on, and the Puritan settlers soon became much greater in numbers than the Pilgrims, who did not greatly increase.

The coming of the Puritans was thought out most carefully. Everything that seemed likely to make the colony a success was done before they started. They had good leaders, some of the ablest men of the time; they came with a clear knowledge of the country and of the conditions to be met with; and they had plenty of

money, so that they could buy all that they needed in clearing the ground, planting their farms, and building their homes.

The Puritans were men who did not mean to leave the Church of England, saying themselves that they would not "overset the house, but wanted to sweep it." They did not like prayers read from books, or ministers' robes, and objected to many of the ceremonies that were thought to be popish. Although they did not altogether agree among themselves, in general they hoped to simplify the Church service, but did not at first go so far as the Pilgrims had done in making each congregation a self-ruled body.

They represented a very strong party in England, and they secured from the King a charter and a grant of land north of where the Pilgrims had made their colony. It is thought that the reason why the King gave them the right to make a colony was that he hoped to keep in check the growing Dutch Colony on Manhattan Island, and thus to secure a larger part of the American coast for England.

Very wisely, the colonists of the Massachusetts Company arranged that the governing of their affairs should be carried on in the New World,

and they thus from the beginning saved themselves from interference by men who did not know the conditions in America.

Among their company were men of good family, with property, and well educated, and their purpose seems to have been to found in America a settlement that would show the whole world how good was the system of religion and government in which they believed. The colony, once begun, increased so rapidly that in the ten years from 1630 to 1640 it had grown to number fifteen thousand. At the end of this time there came a halt in its growth. Because of the unwillingness of King Charles to let Parliament govern England, disputes began, and two great parties were formed in England, one supporting the King, the other the Parliament. In the latter party were the Puritans and all those who sympathized with them. These men, in spite of small differences of opinion, were all agreed in opposing the power of the King and fought against him in the war that followed. When the King's party, or Cavaliers, were defeated, the prominent Puritans came into power and all interference with men of their own belief ceased.

There was thus no reason for them to flee to

America, and it was not until the coming of the Stuarts again to the throne in 1660, that there was any large number of emigrants to the Puritan colonies.

As the colony at Plymouth had in these later years become fairly prosperous, it was very natural that the English Puritans, looking about for a means of escape from the royalists, should decide upon making for themselves a new colony in America, as the Pilgrims had done about forty years before.

Thomas Dudley, afterward governor of Massachusetts, says in telling how Massachusetts Bay Colony began, that in the year 1627 "some friends in Lincolnshire fell into a discussion about New England and the planting of the gospel there." These friends wrote to other Puritans, and decided to send one of their number to look into the conditions in America.

This was John Endicott, who went over and began the "plantation," as Dudley calls it, at Salem. These pioneers reported that all went well with them, and in 1629 some ships with about three hundred people were sent over, well provided with cows, horses and goats. When this second party also sent home good reports, John Winthrop became the leader of still larger

expeditions, seventeen ships in all coming by 1630.

It was found, however, that some of the colonists had suffered during the winter weather, and so it was decided on the part of the leaders to look for another place than Salem. A number of good town sites were selected, and settlements began at Charlestown, Boston, Medford, and several other places. But the Puritans did not approve of this separation, and after full discussion they agreed to get together so as to make a single strong town, and later most of the settlers gathered around Boston Bay.

This account is given by Governor Dudley in a letter written in March, 1631, to the Countess of Lincoln; so we see that in four years the Puritan Colony was well started.

Dudley's letter concludes by advising those who wish to better themselves not to come to America if they are in good circumstances in England; but he promises those who wish to come "for spiritual ends" they will find wood for building and to burn, ground for planting, seas and rivers to fish in, pure air to breathe, good water to drink "until wine or beer can be made," and sufficient food, though no luxuries.

The men in charge of the Massachusetts

A PILGRIM SOLDIER. ARMOR AND WEAPONS.

Colony were very generous in setting apart plots of ground for settlers. These plots were not very large because there was not a great deal of fertile soil; besides, settlers preferred to live near together. Towns usually were laid out along a single street, each house having a garden at its back. The land for building, pasturing, and the forest land, was usually held in common, since it was expensive to build fences, and not easy to protect great tracts from Indian attacks. The same plan was adopted in other New England settlements.

The differences between Puritan and Pilgrim were naturally great, since they were of such different origin. To begin with, their views of the Church were not at all alike. The Pilgrim ought, rightly, to be called an "Independent," for his chief idea in church government was the right of every congregation to fix for itself the way of worship, to choose for itself the minister, and to decide for itself what men should be received or should be excluded from membership. This did not always mean that they were against the regular English Church, but only that they did not believe in the power of that Church to decide for them matters of conscience, matters of right and wrong.

It was quite different with the Puritans. They had never refused to yield to the laws or rules of the English Church. They had done no more than urge certain reforms in their churches, customs, and services. In coming to America, they expected at first to keep up their relation with the Church at home, and were not in sympathy with the desire of the Pilgrims to be free from home control or interference.

If we bear in mind this difference in views we shall not be surprised to know that the Puritans were much more intolerant than the Pilgrims. The Pilgrims could not well insist upon the right to think for themselves without granting the same right to others. The Puritans had thought themselves bound to follow the rules laid down for them at home, and so saw no reason why they should give place in their settlements to those who desire to upturn the old laws and customs in England.

Thus it was not at all an uncommon thing in the early days of New England for those who were accused of free-thinking or heresy, by the Puritans, to be driven out of their settlements and to take refuge with the Pilgrims at New Plymouth. One example of such a refugee was Roger Williams, who began the settlement that

became Rhode Island; and again and again we may read of the Quakers being driven out of such communities as Boston, while being allowed to live peaceably among the Pilgrim families of Plymouth.

Naturally this now and then made trouble between these two sorts of New Englanders, and there still exist letters that passed between the governors of Boston and those of New Plymouth in regard to the free-thinkers, who, having been driven into the Pilgrim town, were harbored there, although the Boston men would have been glad to see them driven out. As years went on, however, the Pilgrim and the Puritan became more and more alike. Living under the same conditions and thinking much the same thoughts, the Puritan came to be more of an Independent, and the Pilgrim was willing to live in the New Country under many of the conditions against which he had fought in the old.

This was due also to the events that were taking place in England in the years following the first settlement of New England, for it was the time of the great uprising against the Stuarts. People were divided into two great parties—those who supported the claims of the King, and those who were in favor of the Parliament. So di-

vided by one big question, there was less attention paid to the smaller matters that had formerly marked off the little sects and denominations.

In reading history we find that we must be told mainly about the great questions of any time. We are told how the colonists held certain views about the throne, about religion, or about the rights of the people, but these were not the things which mainly took up the attention of our forefathers after they had come to live in the wilderness.

In the very early days, the men and women lived just as people must live who are, as it were, "camping out" in a new country. The things that called for their attention were the providing of shelter, food and fuel, or the protecting of themselves from the natives or from wild beasts. But as more and more people come to the rude settlements made up of a few log cabins, these rougher villages give way to larger and larger towns in the midst of many acres of cultivated fields. Then the questions that need attention are changed, the colonists find that they must provide laws to govern themselves, laws to punish wrong-doers, and rules by which to carry on the works of peace or the pursuit of warfare.

The natural way, as we know from the history of nearly all peoples of our race, is to decide such matters by vote of the men of the town or settlement. The reason for this is that in order to make people obey rules, these rules must be such as can be enforced by the power of the men forming the community that makes them.

The first instance of this making of rules for the New World occurred on board the *Mayflower* before the landing of her passengers. When she left England it was with permission to settle in certain parts of the land belonging to the Virginia Company; but on reaching the coast the passengers discovered that they were outside the limits of the Virginia Company's lands, and therefore if they landed would be in a new country really out of the government of any power but their own. There was some talk of this sort among the passengers, and therefore the leading men called a meeting in the cabin of the vessel, and then drew up a set of rules, making an authority to which all must yield, and caused these rules to be signed by all the men-passengers who were able to be present at the meeting.

The same sort of government continued in their town of Plymouth for many years, and although when settlers came in larger numbers

they lived under laws laid down in England for their guidance, yet even in these later days there were a large number of minor matters that had to be regulated by the colonists themselves.

All the little laws of the colony—the questions of roadways, of pastures, of life in the towns, of what are known as "minor morals," that is to say, good behavior—all these things had to be regulated by laws the colonists made for themselves, and the method of making these laws, was to hold a joint meeting, usually in a town-hall or a church, and then to vote what should be made the rule to govern all that part of the colony whose ruling men thus met together. This was known as a "Town Meeting."

The only successful settlements were made by men of serious purpose who were willing to live under fixed laws. In the histories of America we read of other settlements attempted by companies of men who had no purpose except to gain money by trading with the Indians; but none of these lasted, either because of quarrels with the natives, or because when they sold liquor and gunpowder to the Indians, the better class of colonists combined to drive them away. There was, for example, such a settlement begun at Weymouth in Massachusetts. But as soon as the men at

Plymouth and at Boston saw that the Weymouth party would not behave themselves, they sent an armed guard under the command of Captain Miles Standish to capture the mischief-makers and to destroy their cabins. This was done, and rightly done, for the Indians could not be allowed to have fire-arms nor to drink liquor without the greatest danger to the white men.

In such a case as this, every one sees that men must take the law into their own hands. They have a right to protect themselves, and to keep others from doing things that threaten their lives; no body of men is bound to leave others alone when others do things that threaten to endanger the very existence of their neighbors.

But besides the government of the towns by the colonists themselves, there were certain greater questions which were considered important enough to be under the control of the authorities at home, in England. From the very beginning this was borne in mind by the King and by the companies that granted the use of the land to the home-seekers.

Sometimes this interference of the rulers at home was a bad thing, as an instance from the experience of the Jamestown settlers will show.

Before the Virginia colonists set out there was delivered to them a locked box in which was an elaborate set of rules, drawn up by the King and his ministers, telling just how the officers of the colony were to be appointed, who these officers were to be, what things they might decide for themselves, and what they must keep for the decision of greater officers at home.

It is not quite clear what good was to come from keeping the members of the expedition in the dark about the contents of this box until they landed. It had one very curious result. On the way over, John Smith had tried to give more advice than his comrades liked. No doubt he knew more about living on ship board than any of the rest, but they did not enjoy his meddling. So great became the ill-feeling against him that before the end of the voyage he was imprisoned on serious charges and was still a prisoner when they landed.

On the opening of the King's box it was found that Smith was named among the officers to govern the colony, which at once made trouble. The puzzle what to do with him was at last settled by Smith himself. They refused to allow him to take his part in the government, and he demanded a trial and so managed it

that he was acquitted and restored to his office.

Among the directions contained in the box were a number that kept the colonists from doing what was best for themselves, but directed them to seek for a passage through the continent, to find gold mines, to make various treaties with the natives, and to seek certain kinds of merchandise to be sent home. If the party had been rightly selected, some of these things could have been done; but as it was, the directions were simply foolish, and were the cause of constant quarrels between the colonists and the merchants who had sent them out.

As time went on, many of the absurd directions were changed, and the colonists were allowed to raise such crops as they needed, to make homes for themselves, to lay out plantations, and to deal with the Indians as they saw fit.

In the case of the New Englanders, the Pilgrims suffered from the same stupidity. The merchants who had lent them money to pay the expenses of their journey were constantly interfering with the affairs of the new colony, and it was only when by the utmost economy and industry the Pilgrims had secured money enough to pay off their debts, and were free to do what

they found best that they began to progress quickly in their work of making homes in the New World.

The general idea of that time was that colonies should be managed by their mother country in such way as to make money for those who had sent out the settlers. This idea had come down through the ages from the Roman and Greek times, and was never questioned save by a few men who thought for themselves and who could see that in the long run it was wise to let a colony make its own prosperity and acquire strength before any return to the mother country was to be expected.

The whole history of the American colonies helps us to understand how bad the old policy was. In every community, both North and South, there were really two sets of officers. One set represented the mother country, or, rather, represented the King and his ministers, the other came from the people themselves, understood their wants and desires, and was eager to secure for them freedom from interference. The first set of rulers was made up of the royal governors and the officers appointed by them. They were not often selected because of their fitness for the place, but rather through the favor

of the King, or as a reward rendered for services elsewhere than in the colony. These men came across the sea carrying the royal commission giving them great power over the colonists, and making them responsible only to the Crown.

They brought to the colony an element that was entirely foreign to its life. They were men trained in the Court at home, or in the army, used to the rights of aristocrats, and without an understanding of the equality that came from working side by side in the new country. It is easy to see that only the very wisest men could hope to carry out the wishes of the King, could secure profits for the merchants at home, and at the same time deal justly and fairly by the colonists themselves.

Another great source of dispute was the question of paying these governors. It was natural that the King and his ministers should argue that the governors and their military forces were sent out for the good of the colonists themselves, and that therefore from the colonists themselves should come the money necessary to pay them. On the other hand, it was quite as natural that the colonists should fail to see just what good they gained from the presence of these King's officers. While they would hardly deny that some govern-

ment was necessary, they could not help seeing that the colonies had really to govern themselves.

Even when there was trouble with the Indians, or there were quarrels between the colonies of different nations, the colonists found that they had to do most of the fighting for themselves. It is true that when the colonies first began, and were weak in numbers and in resources, they were very ready to call upon the mother-country to send soldiers for protection when it was needed ; but as the colonies grew in numbers and in self-reliance they ceased to need this help or to find it worth having when it was sent or to be a fair return for the heavy taxes they were compelled to pay to provide for the support of troops sent across the ocean.

The kind of warfare made necessary in fighting the Indians was quite different from that to which the English regulars had been trained at home. Although the regular forces made a brave showing in marching through the little towns, and too often looked down upon the colonial troops whom they despised as "militia," yet a very different story was told when the militia and the regulars had marched into the wilderness and fought with the Red Men. The Indians would not, of course, meet the regulars

upon a chosen battle-field or fight according to civilized rules; they fought each man for himself in a series of skirmishes, laid ambushes, and attacked without warning, would hang around the outskirts of a marching force, picking off stragglers whenever they could, and, in short, fought as savages fight—in the same manner that a hunter hunts game.

To all this the colonists were accustomed, and they learned the savage tricks from the Red Men themselves, becoming even more skilful in woodcraft, and were generally better marksmen, besides having better weapons.

What is true of warfare is likewise true of the daily life of the colonists. Everything had to be done in new ways because it was done under new conditions. There was no time for the "red tape," that is, for the forms and ceremonies, to which the dwellers in old settled countries were accustomed. The ways of trying cases in the law courts, the methods of doing business by merchants, the manners and customs of the colonists toward one another, were all such as the conditions in the new country made necessary. Consequently when the royal governors came over, bringing with them the old customs and the forms to which they were used in the home

country, there was bound to be trouble and disagreement, misunderstanding and quarreling. And when these misunderstandings brought about serious differences between the colonists and the governors, making it necessary to refer the matter in dispute to the King and his ministers at home, it is not strange that the colonists should fail to win the sympathy of those who had sent out the royal governors and who felt bound to support them if possible.

In the earlier days the differences between these royal governors and the colonists made trouble, but the most serious quarrels arose in the days preceding the Revolution, and will be told when we look into the causes that led Americans to throw off the English rule.

CHAPTER IV

MARYLANDERS AND DUTCH

ORIGINALLY, Virginia meant all the English territory in America, but gradually, as more was learned about the size of the continent, the territory of Virginia was cut down and other colonies were carved out of it. One of these colonies so carved out was Maryland, a grant of which was made, as already said, to two noblemen, favorites of King Charles I.

The first settlers reached Maryland in 1634. The party was made up of twenty gentlemen and three hundred laboring men. Although Lord Baltimore was a Roman Catholic, and the settlement was meant especially for men of that faith, yet from the beginning it was decided that there should be no persecution in the new province. The expedition included the families and servants of the settlers, and was accompanied by Jesuit missionaries. They bought the land from the Indians, and as in nearly every case where the natives were treated with justice, there was no trouble between the settlers and the Indians.

Since these colonists went to work from the beginning with the intention of making a permanent settlement, there is a complete lack of the hardships and disasters that were met with by the first settlers in Virginia. The Marylanders built for themselves houses, planted orchards and gardens, kept on friendly terms with the Indians, and even lived among them, and enjoyed peace and quiet, except for some disputes with a few of the Virginia Colony, who were unwilling to admit the rights of the new colonists.

Later on, another similar attempt was made to question the Calverts' authority, and this time the claimant, a piratical individual named Ingle, succeeded for a time not only in defying Governor Calvert, but even put him to flight and destroyed part of the settlement. But, later, Calvert returned and drove the mischief-maker out of the province. In fact, the only trouble that ever arose in the early days of the Maryland Colony was caused by white men who attempted to dispute the right of the Calverts to their own province. Another of these attempts was made during the rule of Cromwell in England, and was supported by him, but when Charles II came to the throne the Calverts were once more put into power.

There were a few questions as to rights of taxation, and so on, between the proprietors and the law-making bodies of the colonies themselves, but, in general, the whole line of Calverts conducted the affairs of the province with wisdom and prosperity.

When William of Orange came to the throne there was a renewal of the effort on the part of the Puritan element in the province to take the government from the Calverts, but the proprietorship remained in the family until the American Revolution ended the proprietary rule over Maryland.

It will thus be seen that the history of the Maryland Colony is in certain respects different from any other.

Woodrow Wilson points out in his "History of the American People" that Englishmen of all sorts and creeds began to desire new homes in America as soon as the earliest settlers had shown that it was possible to make self-supporting settlements.

With the coming of the Stuart Kings to the English throne again, an uneasiness among the English people had made them long for the liberty of life in the new country. The Puritans expected no favors from the King, and the

Roman Catholics also feared that they would not be long free from persecution.

It was to this feeling that the settlement of Maryland was due. Lord Baltimore, from having been a favorite of King James was now in disfavor with the English people because he had tried to bring about the marriage of the English Prince Charles to a Spanish princess, and this match had been given up. Lord Baltimore had been interested in the early companies that had sent colonists to America, and had even secured for himself a tract of land on Newfoundland and begun a colony there. The hard winter, causing great suffering to the settlers, and the nearness of the French, who had shown themselves enemies, made Lord Baltimore eager to found a colony further southward, and so he had decided to ask King Charles, who was then on the English throne, for Maryland.

These lands had once belonged to Virginia, but had been taken back by the King. The Virginians tried to keep the King from granting the charter, but after the death of the first Lord Baltimore the grant was made to his son, Cecilius Calvert, who determined to carry out his father's plan.

It was in 1633 that Calvert sent out his colo-

nists, many of whom were Romanists, and there were, as we said, some Jesuit priests. In order to keep the good-will of the people of England and at the same time to make a home for Romanists, he made his colony free to people of all religious faiths.

At first the Virginians were not friendly to these newcomers, who had settled upon the bank of a little stream flowing into the Potomac. But the Marylanders, in spite of the attempts of some Virginians to give them trouble, founded a thriving settlement, kept peace with the Indians from whom they had fairly bought their village site, and by industry and prudence so prospered that not only did they never suffer from famine, but during their first year raised enough grain to send a shipload to New England to be traded for fish.

Wilson says that Maryland "turned out another Virginia in its ways of life and government," although the method of government differed in some ways, because of Lord Baltimore's having great powers, almost as great as if he were king in the new land.

The chief difference between the two colonies was the freedom granted to Roman Catholics to worship in their own way, in Maryland, while

the Virginians were expected to belong to the Church of England. The plantation life, the commerce upon the rivers, and the nature of the crops, did not differ in the two communities. But Maryland was the first of the colonies which was established on a large territory that had been given to one man as if it were his own private estate. This was due to the favor of the King, who wished the Calverts to enjoy all the power he could grant them.

As far back as the days of William the Conqueror, it had been the custom to give to certain nobles great power because they lived on lands so far from the king that it would not be possible to refer things to him for his judgment, and yet these lands, being on the frontiers of the kingdom, and near its enemies were the very places where quick action and great powers in their rulers were most needed. One of the last nobles to hold such powers was the Bishop of Durham, who was on the Scottish border and so held a castle most important while Scotch and English were at war; and to the Calverts were given the same powers that these bishops had over Durham. So the Lords Baltimore were really the rulers of Maryland.

Although the Hudson River was discovered

by and bore the name of an English captain, he was in the employ of a Dutch trading-company, the West India Company, whose charter gave it the right to establish trading-posts and to govern them in the new territories for the benefit of the sturdy, thrifty, and hardy Netherlanders.

The little home country that the Dutch had conquered from the sea by building dykes or dams to keep the ocean out had been forced by its position to breed a race of sailors. At first subject to Spain, the Dutch became Protestants and revolted against their Catholic rulers. In a bloody struggle lasting eighty years they won their liberty and became an independent nation, strong on land, invincible on the ocean, for in fighting against Spain for religious liberty, the Dutchmen had made for themselves a navy that was long the best in the world. Few of the nations of the time seemed better fitted to make and keep colonies. Their territory in America was part of that which England considered as belonging to the Virginia Company. But the Dutch did not at first care much for that.

They found out, through a few adventurous men, that there was money to be made by trading with the Indians for furs, and they also hoped to raise wheat in large quantities. At first these

men built only a rude trading-post far up the Hudson River, near the Indian hunting grounds, and also a group of huts where the city of New York now stands. By the time that the Plymouth colony was well started, the Dutch had only about two hundred colonists in four or five trading-posts on the Hudson, in the Jerseys, and upon Long Island.

The long wars against Spain had made the English and the Dutch good friends, since both were Protestants and had been fighting Catholic Spain; many English merchants were in the Dutch seaports, many English students studied in the Dutch colleges, and during the Spanish wars the Dutch armies were full of volunteers from England. Besides these English in the low countries, there were those who, like the Pilgrims, had gone there for the sake of religious freedom. Dutchmen also had been driven into England from those parts of the Netherlands conquered from time to time by the Spanish armies. In the English towns along the coast were clever Dutch workmen who taught the English their trades and, because they were foreigners, the Dutch were not interfered with in their religious beliefs. Altogether, the relations of the Dutch and the English were for many

MAP III
FRENCH, ENGLISH, DUTCH, SWEDISH & SPANISH
PROVINCES
A.D. 1655
French
English
Dutch
Swedish
Spanish
CANADA
Quebec
Montreal
Champlain
L. Lawrence R.
L. ONTARIO
L. ERIE
L. MICHIGAN
L. HURON
L. MICHIGAN
NEW YORK
Ft. Orange
NEW ENGLAND
MAINE
Bay of Fundy
Port Royal
Penobscot R.
Casco Bay
Dover
Boston
Plymouth
Cape Cod
C. Malabar
Hartford
CONN.
Saybrook
New Amsterdam
NEW NETHERLAND
NEW SWEDEN
Delaware R.
Cape May
Delaware Bay
Cape Henlopen
PENNSYLVANIA
MARYLAND
Potomac R.
St. Marys
Chesapeake Bay
Cape Charles
Cape Henry
WEST VIRGINIA
James R.
Jamestown
Albemarle Sound
Cape Hatteras
Pamlico Sound
Secotan
NORTH VIRGINIA
Cape Fear R.
CAROLINA
SOUTH CAROLINA
Cape Fear
Ft. Carolina
Port Royal
Savannah R.
FRENCH
FLORIDA
Suwanee R.
St. Augustine
St. Johns R.
Cape Florida
BAHAMAS
Cape Sable
GULF OF MEXICO
ATLANTIC OCEAN
L. L. POATES ENGR'G CO., N.Y.

years very friendly, but all this was changed when England sought to make her colonies in America strong and to get possession of the new land.

At first there had been no intention of making them more than posts for trade, and the growth of the Dutch colonies was very slow and so brought little profit to the merchants in the Netherlands. Consequently the company at home made up their minds to invite settlers, and offered great tracts of land to those who would settle them, giving the owners of these tracts powers to rule in the new country with little interference. A number of rich merchants were attracted by this offer and tried to establish large estates, but very few of them succeeded. The same great powers that attracted the rich landowners kept farmers from putting themselves under the authority of these men, since they could live in a freer way at home ; and besides times were good in Holland, and there was little to tempt them to America.

So the Dutch Company changed the first plan for increasing the colonies, and afterward made offers to give smaller tracts to the settlers themselves, and to pay the passage of those settlers who would go out to America. They also no

longer required that these should be Dutchmen, but invited the men of all nations to come to the Dutch Colonies with equal chances to trade. This brought great numbers of small settlers, especially those who sought for complete liberty of conscience. The Dutch had always been liberal in this respect at home, and they were wise enough to give the same freedom of thought in the New World.

The colony, however, despite this growth, was not wisely governed by the men sent over to take charge. These men interfered too much in the affairs of the colonists, were haughty and domineering, showed bad management in their treatment of the Indians, and at length brought about such a state of things that there was no safety from the natives except near the larger settlements.

Altogether, the Dutch colonies could not be said to be very successful, although there were advantages in their position that ought, properly used, to have made them masters of all America. One of these was their nearness to the Indian mint, or place for making money. The Indians used for currency a part of the oyster or clam-shells that were found in large quantities on Long Island. From this with great labor were ground

out small beads, white and purple, which were drilled with a flint awl and strung so as to make necklaces and belts. This was the well-known "wampum." It was valued, at first, for ornament by all the Indian tribes, and afterward became recognized as a sign of power and wealth, and then as currency, a currency that must always be somewhat rare and therefore valuable, since it was made only by great labor. The Dutch, being near the place where this wampum was made, could obtain it more cheaply than other colonists, and it was a very easy and compact way to carry value when they went into the woods upon trading expeditions. They also made it for themselves, and having better tools made it more easily than the Indians.

A second great advantage was the wonderfully fine harbor of New York, from which rivers led into the interior, making trade with the Indians cheap and easy, by means of small boats. Young men were sent out to trade, and made long journeys for the merchants.

A reason given for the failure of the Dutch to prosper was the very thriftiness and prudence of the Dutch character. It was harder to tempt Dutchmen to go across the sea and to face the perils and uncertainties of life in the new land.

Another reason was the lack of belief in the colony by the governors at home. Sydney Fisher[1] says that these men "had allowed it to become the plundering-ground for a greedy, selfish corporation monopoly, and its rapacious governors. They had not the force of character and energy to settle and rule it properly." After more than forty years, though the Dutch lived in well-built towns, having strong houses made of brick brought from Holland, the population was less than ten thousand and could barely maintain itself at a time when the New Englanders, in a much worse country, numbered nearly five times as many, and were thriving.

The final end of the Dutch control was brought about largely because the New Englanders came to believe (or pretended to believe) that there was a plot between the Dutch and the Indians to massacre the English settlers. It was demanded by the American colonists that the English King should take possession on the ground that the Dutch Colony was really within the limits of the territory granted to the Virginia Colony, and an English fleet was sent to demand the surrender of the Dutch. It was, of course, impossible for

[1] "Men, Women and Manners in Colonial Times."

the outnumbered Dutch to resist, and except for a brief period when the Dutch again took control, the New Netherlands Colony passed into English hands, little to the regret even of most of the Dutch settlers themselves, who believed that the English would govern them better than their own people had done. Some, however, returned to Holland.

After twenty years of English rule, the colony had increased so that it was nearly doubled, and the trade of New York became of much importance.

The fur-trade of America was, as we have said, one of the earliest that brought great profits. The first to take advantage of it were the French. They alone were able to travel in the interior of the continent, being friendly with the Indians there. They had set up little trading-posts in the forests, along the rivers, and by the best known Indian trails. The natives were excellent hunters and trappers, animals of all sorts abounded, and the trade was most profitable, both to the Indians and to the white men, each parting with what cost them little and receiving in exchange something more valuable to them. The Indians were glad to receive for their furs the knives, axes, beads, blankets, powder, guns,

and liquor they could not make for themselves.

It was the hope of sharing in this trade that had brought the Dutch over to the Hudson River, whose course lay through great forests that made rich hunting-grounds. Katharine Coman[1] declares that at one time an "annual harvest" of 66,000 skins was sent over to the furriers of Europe from the American Colonies.

We can, to-day, hardly understand how great was the use of furs a few hundred years ago. Methods of heating were very bad, and houses were cold, clothing was dear, and the wearing of furs was almost a necessity. Wherever there were colonists in the New World the trade in furs became to them a most important source of wealth, and hardy men made long journeys wherever the Indians were not too hostile, to trade with the natives for them. This fur-trade was especially important in the more northern colonies, where the cold weather both made agriculture less profitable and at the same time caused the fur-bearing animals to abound. Fortunes were made in the fur-trade at the North, as they were made in the South by raising tobacco.

[1] "Industrial History of the United States."

So long as the land was covered with thick forests there was no lack of fur-bearing animals. One could set traps almost anywhere with the certainty of finding them filled. Nearly every stream in the northern part of New England was full of the "villages" of beaver houses, and each beaver-skin was worth from twenty to twenty-five shillings, so the result of a single season's work might easily make a large income for any hard-working trapper.

Rarer and even more valuable were the skins of the otter, of the black fox, and the seal. From the New England Colonies ships were sent north to hunt along the coast, and these brought back cargoes of skins. The Indians, however, through lifelong practice were the best trappers and hunters, and readily sold pelts in exchange for the trinkets, blankets, fire-arms and ammunition.

Of course, with the clearing away of the forests and the settlement of the country, the fur-bearing animals became rarer or were driven into remoter parts of the country, and so the trade rapidly declined as the wilder regions were filled with people.

Besides what was exported and sold, the use of furs and skins among the colonists themselves

was very great, furnishing them with clothing and warm robes, and in the outlying settlements they were used sometimes for bedding, floor coverings, and curtains.

In the commerce of the colonies the fur-trade brought the American settlers into sharp competition, at first, with the Dutch until Dutch rule was over, and for many years afterward with the French along the interior rivers and the northern border.

In this trade the French usually had the advantage because of their ability to get along better with the Indians. This may have been due to several reasons. First, the earliest missionaries to the Indians were Jesuit priests, and the converts that they made, being Romanists were more friendly with the French Catholics, than with the English Protestants. There was not among the French the same dislike of the dark-skinned races that was held by the English, and, thirdly, the French trappers and foresters not seldom married Indian squaws, and thus came to know the Indian customs and to be received as friends among the tribes.

This, in later years, at the time of the Indian and colonial wars, often caused many Indians to take sides against the English.

It will be remembered that the great attraction that brought Englishmen across the seas was the hope of finding gold, silver, and precious stones, as the Spaniards had done in the West Indies. This idea lasted for many years, except in the minds of a few clear-headed men like Captain John Smith, who early wrote home that it was a waste of time to seek for these things, and that there was more wealth to be had from the land and from the fisheries than from all the mines of the Spaniards.

The first proof of the great value and richness of the land was seen when Virginia raised big crops of tobacco and corn; but it was learned as time went on that America had nearly every sort of climate and could raise corn, fruits, vegetables, and all products in abundance.

This gave the English a second idea—that their colonies would make an excellent place to provide work for the men who had been unable to find it at home. Her writers said much about this, and her statesmen learned to value the colonies and to help their growth with this mainly in mind. Merchants also came to think that companies sending settlers to America would bring them great returns for money spent in that way.

As soon as the colonies came to be made up of farms and plantations, these began to exchange what they raised for goods sent from England, and also with one another, and then it was shown how easy a way of getting from one colony to another was provided by the deep rivers and the coast with its many harbors. But the English rulers at home agreed with most of the statesmen of their time in thinking that colonies were made for the benefit of their own land, and so it was not long before they made many laws meant to keep the colonies from trading with other countries, for they had good markets nearer than England in the West India Islands. They also found in France and in Holland good markets for many of the things they raised.

So, although these laws to keep the trade for Great Britain were passed, reports made by government agents of the time show that the laws were often broken, perhaps broken more often than kept, and that all sorts of cargoes were by one trick or another sent to the West Indies settlements in exchange for sugar and rum, and to France, where such forest products as timber, pitch, tar, and clapboards, were readily sold and cargoes of wine could be secured. All through

the colonial days there was much trouble over this smuggling, and it helped to make ill-feeling between the old country and the new.

Other things sent out by the colonists were ship-timbers, and furs, which brought a high price; and the whaling trade, particularly in oil, ivory, and spermaceti for making candles, began just as the trade in furs was about to lessen.

As soon as the colonists began to establish manufactures and to make the same things that were made abroad, there was complaint from English merchants that their business was interfered with; and then the English Parliament would pass laws putting taxes upon such products from America. In this way the making of hats from beaver-skins, for example, was soon brought to an end in America.

The southern colonies raising only their few big crops, gave little time to manufactures, and imported from England nearly everything they used, which kept them in high favor with the English merchants.

The great trading-routes in America consisted of only a few well-made roads and those greater rivers that were broad enough to allow freight boats to make their way up-stream against the currents. Usually there was but one well-made

road between the greater colonies, since the work of making roads was very hard and expensive. They could not spare the labor to level hills, drain marshes, or bridge streams, except near the big towns.

Along the coast where there were good harbors, the people had great advantages and could cheaply send their products to foreign markets. The most important trade-route in the northern colonies was the Hudson River, which not only made traffic easy as far as Albany, but then led to the Great Lakes, by which Canada and the more western settlements could be reached in sailing vessels.

Philadelphia and Baltimore for example grew to great cities because they were on waterways or easily reached by means of good roads. In the southern colonies there was less road-building because of the fact that nearly all the people lived on the coast or upon waterways leading well inland. This brought about the founding and growth of the seaports Norfolk, Charleston and Savannah.

Commerce with the old country was mainly in timber, furs, tobacco, whale-oil, whalebone, cider, rum and rice. In return for these colonial cargoes the vessels came back loaded with linen and

A DUTCH WEDDING; SHOWING COSTUMES WORN IN EARLY AMERICAN DAYS.

woolen from England and Holland, iron and wool from Spain, salt, spices, wine, and fruit, from other countries. In such commercial voyages, the vessels often spent years before returning home.

There was at first very little travel in America except by means of waterways. All the early explorations of Virginia were made by means of small boats which followed the water-courses and made the explorers safe against Indian attacks. The fact that nearly all the early colonies were upon the seacoast, or were near rivers and bays, and also the fact that in the New World timber was cheap and easily obtained, caused the American colonists to give themselves largely to ship-building.

Not far from the shores there was plenty of oak for building the hulls of their vessels, spruce trees that made excellent masts, and in the days when all commerce was carried on in wooden vessels, there was nothing about a vessel that could not be made in the colonies. It naturally followed that the builders of ships, the ship carpenters and sailors, found ready employment in the colonies, and that the earliest men to prosper in the northern colonies were those who were connected with the sea and coast traffic.

The laws at home also favored this industry.

The English put a premium upon the manufacture of hemp for ship-rigging, paying the colonists six pounds (an amount that may perhaps be considered equal to a hundred dollars to-day) for every ton of hemp that was exported to the home country. But hemp will grow only in a fertile country, and therefore it was produced mainly in the southern colonies. A bounty also was offered for masts sent to England, and regulations were made to prevent the early settlers from wasting trees fit for his Majesty's vessels in England. An official was sent through the forests to cut the royal mark upon such trees as they thought good for masts. This mark was what is known as the " broad arrow " and there was a very heavy fine for felling trees so marked.

Notwithstanding all these attempts on the part of England to keep the ship timber for their own navy and merchant vessels, the colonists found a greater profit in sending the lumber to the West Indies, Spain and Portugal.

Other things of which the production was encouraged were tar, pitch, rosin, and turpentine, all of which were also used in ship-building and similar industries. Owing to the great profits of these products, from the pine forests, the English merchants received from the colonies more than

they could use at home, and were compelled to ship it again to foreign countries.

Remembering these bounties and laws will help us to understand the general purpose of the English to make their colonies profitable only to themselves, and the same purpose made them forbid Americans to ship tobacco in any but English vessels or to English harbors.

There were also taxes put upon cargoes which were sent from one part of the colonies to another along the coast, and since in so new a country there were many miles unwatched along the coast, smuggling became very common. Hogsheads of tobacco were loaded by night upon big sailing vessels called "lighters," and these lighters took the smuggled loads either to foreign vessels that awaited them at sea, or sailed along the coast to other colonies where the cargo could be secretly sold without paying the taxes.

To prevent this smuggling, vessels of the British navy sailed up and down the coast, but, naturally, the native sailors came to know the coast better than the men from abroad and found little difficulty in escaping them.

All these things helped to make the Americans excellent sailors and clever workmen. The fact that they had to depend upon themselves for all

the various things they needed in the new country gave them cleverness in tinkering, inventing, and contriving means of doing work without proper appliances or tools.

So greatly did ship-building increase that it was not many years before the colonists were able not only to supply the vessels for the fishing trade, the great whale-ships, and the smaller boats that sailed along the coast, but even to build ships to be sold abroad.

Along the Massachusetts coast had grown up thriving ports, and a ready market. Quick employment was found for every kind of craft. In New York, ships were built along the Hudson and supplied the New York trade. In the southern colonies also a number of vessels were built, but fewer than in the North, because the people found the raising of tobacco and other agricultural products more profitable, and also because more vessels from England came to the southern coasts than to the North, and thus there was less need for them to build their own. Now and then great planters sailed their own vessels, but usually they were content to hire vessels built in the northern colonies or to use those sent from England.

In regard to the smuggling, it must be remem-

bered that very few of the people of the colonies considered it a serious wrong. Apparently they thought that it was unfair to tax them, and that if they could escape paying taxes they were not greatly to be blamed. Consequently, men otherwise very respectable were engaged in smuggling or made fortunes out of its profits.

CHAPTER V

NEW WORLD LIVING

THE difficulty of making houses by the settlers was not the lack of building material. The forests were only too thick, and in them was every sort of wood; clay and limestone were to be had in nearly every place. But they could make neither bricks nor mortar, for lack of kilns and tools. The great rocks for the same reason could not be broken up and shaped without more work and time than they could give to house-building. So they chose the readier ways.

The log cabins were the easiest to make, but the poorer settlers often had not the teams to draw heavy logs, and could not spare time to chop and roll them until they had earned some money by working for others. Digging of caves in the side of a hill, and building little shanties made of poles and brush, not unlike the camps sportsmen make, were the first plans adopted. Houses also were made of sods laid upon poles. Roofing was sometimes of bark, or the houses

were thatched with the rushes. In both North and South the settlers at first sometimes copied the dwellings made by the Indians, building little huts covered with woven grass mats or with the skins of animals.

Alice Morse Earle[1] tells us that in 1626, on New York Island, all but one of thirty dwellings for Europeans were made of bark. The log cabins, roofed with logs, partly filled in with chips and made tight with clay, were the first comfortable dwellings in many of the colonies. The doors were hung on wooden or leather hinges.

The same author describes how the earliest of these log houses were made by digging a shallow cellar, setting up logs side by side to make the walls, and then lining them with other logs set crosswise and smoothed with an axe.

The beds were little shelves or planks fastened at one edge to the wall and supported at the other by posts set in the ground. Upon these rude bunks hemlock boughs made a soft bedding.

To keep these houses warm, they were banked up with earth on the outside, and in winter the snow piled up around them helped to make them tight. The best of the colonists' houses were made of brick, as soon as they could afford to

[1] "Home Life in Colonial Days."

import them. The Dutch in New Amsterdam, being very thrifty, soon made for themselves houses that were like those in Holland, and these were greatly admired by other colonists for their neat plastering, their ornamental brickwork, and their clean, sanded floors.

Windows in the early days were always very small, both because glass was rare and dear and because this made the houses warmer.

Another luxury rare in the colonies was iron; and so the first houses were often built by fastening logs together with wooden pins and pegs. The iron was so much more valuable in the early days than timber, that the Government of Virginia at one time agreed to give any settler who was leaving his house as many nails as he had used in building it; and this was done to keep the old house from being burned by the owner so that the nails might be gathered from the ashes.

Building chimneys was at first a troublesome matter in places where stone or brick could not be had, and the chimneys were made of plastered sticks. There was great danger from fire, and it was not long before laws had to be passed forbidding these wood and clay chimneys.

In New England it was usual for each householder to keep on the premises a fire-ladder,

hooked poles, and fire-buckets made of leather. When an alarm of fire was given, these buckets were carried to the burning house, two lines of neighbors were formed from the well or a stream, and the buckets were passed along from hand to hand full and returned empty, thus giving a constant supply—until, as too often happened, the well ran dry. The hooked poles were used to pull down light structures, so that they might not feed the flames. In 1650 the first fire engine used in this country was made by Joseph Jenks, a Welsh iron-worker who was brought to the colony to begin the iron industry of Massachusetts.

The interior walls of the earliest houses were often made of clay stiffened by mixing it with chopped straw and whitened by putting on a paste made of powdered clam shells and water. For floors, either earth or axe-smoothed timbers served. Until the late colonial days, the use of paint was very rare and it was not to be found in any except the few expensive dwellings built of imported material by rich colonists.

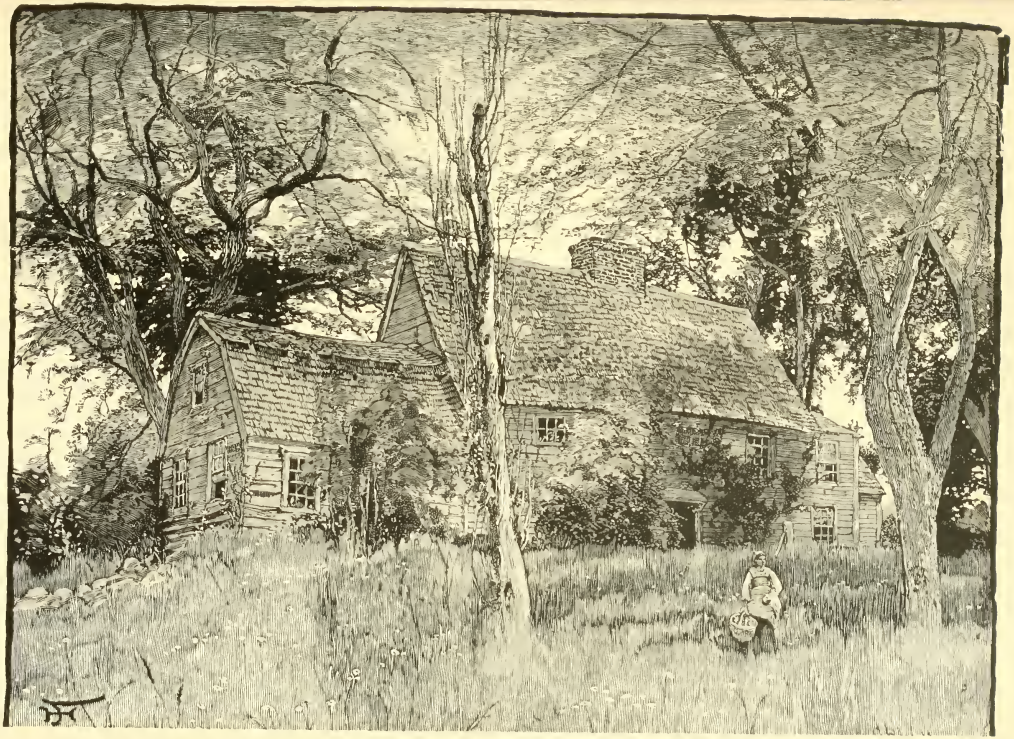
The rude settlers' cabins of the South were replaced by substantial houses as soon as the plantations began to bring their owners plenty of money to import building materials from England

and to pay men for building better homes in Virginia.

The way of life in Virginia was not like that of any other part of the country. We have already told how the fertile soil made it best to raise tobacco and other crops on big farms. The land was planted, the crop was gathered, and then, when the soil began to be used up, the crop next year was raised in a new place cleared for the purpose, and the old field was left to grow up in pine-forests again.

Even in growing grain, they did not often try to bring back the richness of the soil by changing, as was done in the Old Country, to a crop of clover grass now and then. The Virginia planter could better afford to clear a new field than to bother with the old one. All during colonial times, when land was plenty, this wasteful way of farming was kept up ; so these planters were really " spending their capital," as the historians express it.

But so long as rich land was plenty, no men in America lived so well or enjoyed wealth like that of the big plantation owners. In fact, nearly all of the life in Virginia was carried on in these enormous plots of ground under the leadership of their owners.



OLD MARYLAND MANOR HOUSE.

There were almost no towns at the South. Even near the coast, where we might expect there would be a need for great shipping-houses, not many towns did grow up, simply because the wide rivers dividing into many branches and running far up into the country enabled most of the planters to build docks on their own estates and to load vessels right there. Also, the planters could receive at these landing places the cargoes of goods sent from England in return.

Nor was there any need for towns near the plantations. Each great estate carried on all its own work. It raised its own food, had its own tradesmen—carpenters, blacksmiths, mechanics—attached to each great house, with a large body of clerks, overseers, superintendents, and other agents who carried on the work for the proprietor. Consequently, even where there were town settlements, these consisted only of a few houses at some crossroads, with possibly a church and a court-house, used for meetings of those men who governed the affairs of the colonies.

The way of life in the northern and middle colonies was very different. The farmers owned smaller plots of ground than the planters, and at first did not raise crops that they could send to England or to foreign lands. Their farms were

used to raise food for themselves and their household, and for their animals. This made them at first poorer than the planters, and they had to be content with plain homes, poor clothing, and very few of the comforts of life.

But they raised the raw materials they needed, and because they could not send abroad for goods, they learned to make them. Thus it was that the northern people slowly changed, as they grew in numbers, from a race of farmers, to a race of manufacturers, who could make out of the things that their country produced useful articles to send abroad, or even to exchange with the rich planters. This made work in the north for the builders of ships, the sailors, the storekeepers, and all the class of merchants who carried on the trade in the colonies, and the commerce abroad. Around the harbors these men built their homes, and their wharves. Besides the busy ports, the building of vessels had brought about the establishment of big shipyards and near these were thriving towns where the men connected with this great industry could live, not too far away from their places of work.

The fisheries, employing large fleets of fishing-boats, also brought about large settlements where fishing was the chief industry and the prepara-

tion of the fish for export was carried on in factories.

Further from the coast, towns were more self-supporting and more divided into petty trades. The earliest buildings, after a few farmhouses, were apt to be the church, the schoolhouse, the blacksmith shop, and the village store, and many of the New England settlements even to-day contain little else.

Naturally the men who grew up in these New England towns were less dependent upon their neighbors than the poorer classes of the South, but they were also less acquainted with what went on in the world. There was more intercourse between the southern colonies and the home country. The great planters were accustomed to send the young men of the family to England or Europe, to finish their education, which kept the neighborhood better acquainted with all that was going on in England and tended to make them follow the English fashions and to adopt the prejudices of the Old Country.

The New Englander, especially if not dwelling in a coast town, was more narrow-minded than the Virginian, but he was apt to be more independent in his opinions and less affected by the ideas of the Old World. Of course this does not

apply to the men of either section who lived in the larger settlements that were closely connected with the mother country and came into frequent contact with the visitors from home. But even in these places there was a distinct line drawn between the English and the colonials; and the interests of the officials from England, the officers of the British army, and the traveling merchants, were in many cases directly opposed to the interests of the colonials. As time went on, these differences of opinion became greater and helped to bring about the separation between the mother country and her colonies.

Next to shelter, and home-making, and even before matters of politics, comes the question of food.

Food was very plentiful in the colonies, but of course differed according to the locality. For the first-comers deer-flesh was abundant, especially in Virginia, where the deer were often killed by setting rings of fire around large tracts of woods to destroy all the wild animals within. Most of the deer were killed, not for food, but for the hide, buckskin being used for all sorts of clothing. Turkeys were equally abundant, and frequent mention is made by early writers of the great flocks of wild pigeons that were hours in

passing. In short, the woods abounded with every sort of game, and many sorts now very rare were then looked upon as pests and had to be killed in order to save the grain fields.

To raise Indian corn, or maize, the colonists had learned from the Indians; and this was a plentiful food, wholesome and appetizing, whether eaten as popcorn, parched, or ground into meal for bread-making.

Sugar was rare, except that made from the maple sap, of which all were very fond and which was used for every sort of sweetening. The tapping of maple-trees, the boiling down of the syrup in big kettles, and the making of the sugar, should perhaps be included in the amusements of the colonists, as many neighbors joined in the work and made it the occasion for frolics and fun-making.

Quite as plentiful as the products of the fields and woods were those of the sea. The earliest attraction that brought fleets across the Atlantic was the great fishery Banks of the northern coast where were cod and other food-fish in what seemed an endless supply. Captain John Smith was one of the earliest who had the wisdom to see that the great catch of codfish promised more

wealth than all the mines of gold and silver of which others were dreaming.

Besides the cod, there were mackerel, herring, bass, and other deep-sea fish, as well as the fresh-water fish, the shellfish and other creatures that crowded the rivers, brooks, and creeks. All were plentiful, big, and easy to catch. It is hard for us to believe the stories of the giant lobsters and crabs of the time, for it is said that in New York Bay lobsters were caught as big as a man. Oysters in the same locality grew to a foot in length, and the Virginia oysters were quite as large.

We read similar wonders of the swarms of fowl in the air, and, indeed, the accounts of the colonial abundance of food read like fairy-tales. Imagine what it must have been to a poor man, who came from the starving lands abroad where death was the penalty if he dared to set a snare in the woods to catch a bird or a hare, to find himself in a land where what he had been used to look upon as the luxuries of the rich were so plentiful that not only could every one fare richly every day, but all that could be taken from the vast abundance seemed to make no impression upon it.

It is no wonder that the men who grow up

amid such surroundings believed that the great continent to which they had come had homes and to spare for all the world; it is no wonder that they threw wide the gates and begged the poor of all lands to join them in this region of plenty. But the Americans have ended like a great crowd of reckless boys, who, on being admitted to a table set for some rich feast, have wasted and destroyed the food that should have provided for them and their successors; they have lived recklessly without a thought of providing for the generations that are to come after them.

The number and amount of the dishes served at their meals seem to us almost incredible, but their large appetites were no doubt due to the continual life in the open air and exercise of a severe kind taken every day. The English at this time seem also to have had the same great capacity for eating enormously at the two main meals, which were usually served one about noontime and the other very late in the afternoon. Even for breakfast, such solid dishes as legs of mutton were not at all uncommon. But the ways of the table will be taken up in a later chapter.

The nature of the lives led in the colonies de-

pended much upon the fact that all the settlements were made in a land already occupied by native races. The white men in America could not live as they had done in the Old World, for they were always compelled to think of the thousands of Indians who looked on the white men as invaders.

In speaking of the American Indians we must not forget that, though there is some likeness among them all, there are countless differences, and that to-day we know of hundreds of tribes, and even of a great number of different Indian races. Yet the same word is so used for them all that in speaking of an Indian one cannot tell whether an Esquimaux is meant or a Patagonian —the Esquimaux being a stout, short native living amid almost perpetual ice at the North, while the Patagonian, living almost at the other side of the world, is tall, spare, and differs in all his ways of life.

Our Indians differ nearly as much when we compare those of the extreme West with those of the great central plains, or either of these with the races that dwell on the eastern coast. The Indians are said by a recent book of reference to differ among themselves quite as much

as does the Caucasian from the Jewish, or Semitic. Even their languages do not seem to have arisen from a common tongue.

The Indians with whom the colonists at first had to do were, of course, those of the eastern coasts, and of these there were two main branches, the Algonquin and the Iroquois families.

The stories of the earlier explorers all agree in describing the Indians whom they first met as friendly and kindly people, living, as these men described it, in a Golden Age; and this seems to have been true as to nearly all of them along the eastern coast. The white men were looked upon with wonder, but were not thought of as enemies until by their own wrongdoing they had taught the Indians they were not to be trusted. Even after by kidnapping, by robbery, and by the murder of the natives, the Indians had learned to look upon white men as enemies, there was a long period during which the fear was upon the Indians' side, and the approach of the white men with their dreaded weapons would send the Indians scurrying into the woods. During these earlier years such attacks as the Indians made were timid and easily repulsed. Both the Virginia settlers and those in New England had

no trouble in keeping the Indians in subjection, for they were greatly impressed by the fire-arms of the day, poor as these were.

Where the Indians were kindly treated, their lands fairly paid for, and the treaties made with them were kept, they remained on good terms with the settlers, as in Maryland and in Pennsylvania. But the American Indian was not a coward, and he was sharp enough to learn very early that in the woods and in fighting after the Indian manner, he had little to dread from the white man, despite his gun, his armor, and his sword.

Some of the white settlers, against the judgment of the more prudent among them, were tempted by the profit to be made from the trade to supply the Indians with guns and gunpowder. Once armed in the same way, the Indian, aided by his practice in war, by his knowledge of woodcraft, and his great endurance, became a match for any white man except the few who had learned the tricks of Indian strategy from the red men themselves.

The Indian soon became treacherous, sly, cruel, bloodthirsty, and unforgiving; but men are coming to see that these bad qualities were the result of the way in which the Indians were

treated by the settlers. They were treacherous only after they found that the white men had no honor in keeping their word; they were sly because they were fighting at a disadvantage and against those whose weapons were superior, and who knew more by long experience about how to fight in large bodies. Besides, the Indian expected in his fighting the same slyness that he showed. It was their way of making war, and was by all Indians considered fair. It may be said also that their cruelties were no greater than those of any other savage people, and that they held themselves ready to bear the same tortures they inflicted.

That there was no greater cruelty in the Indian than in the colonist will be admitted by all who have read the history of Indian wars in America and know of what cruelty the white settlers were capable when the Indians fell into their hands. Besides, we must not forget that with the Indian the fight against the settlers was a fight for the lives of himself and his family. The coming of the white man would bring about the destruction of the forests and this would make it impossible for the Indian hunter to live.

From the Indians the colonists learned the whole art of living in the New World. If it had

not been for their help the early settlers could never have lived beyond a few months, either at Jamestown or at Plymouth. To the Indian we owe the placing of our best roads, which follow the Indian trails; from the Indian guides was learned the best way of getting from one part of the country to another; the methods of Indian hunters, fishermen and trappers were copied and seldom improved.

In agriculture the whites learned from the Indians the burning over of land, the use of fish for enriching it, how to grow corn, beans, pumpkins. And to the Indian we owe the potato, the Indian corn, and the tomato, as well as the persimmon and the peanut. Other foods we owe to them are maple sugar and syrup, pemmican (a mixture of meat and corn) and many ways of preserving meat and vegetables. There is a long list of curative herbs which the white doctors learned from the Indian men and women, and there are many articles of domestic use, such as dyestuffs, for which we owe thanks to the red race.

It is doubtful whether there were as many Indians in America when the Europeans came as there are to-day; but there is no doubt that many tribes have almost disappeared because they

would not change their ways, or were killed in wars with the whites.

The Indians' way of life, while very different from that of the white men, was by no means such as to show them a degraded race. They had learned to make use very ably of what they needed to bring them the comfort they desired. Their houses protected them from the weather; they were skilful enough to secure a plentiful supply of food, not only by hunting, but also by raising crops. Their dress suited the conditions of their life, whether they lived so far north as to dress mainly in skins, or in milder climates used fabrics woven from plant fibres. Their wampum served the purposes of money; they had made for themselves in their bows and stone hatchets, and bone-awls, or needles; in their stone pestles and mortars; in their clay pottery and their woven baskets, all the tools and utensils necessary in their way of life. They could make fire by friction, twirling a sharpened stick against another, and their methods of cookery and their medical knowledge were not greatly inferior to that of the earliest settlers.

One of the greatest of the Indian inventions was the canoe, made either of a hollowed log burned out by fire, or of birch bark stretched

most skilfully over hardwood ribs and sewed together with fibres or deer sinews.

The most important thing to remember about the Indian and his relations to the white settlers is the enormous amount of land that was necessary to support an Indian family, compared to the small farm that would give a white man and his family enough to live upon; for from this fact it came about that although before many years, the Indians were few as compared to the white men, yet the clearing of the land and the dwelling of the white settlers along the coasts and rivers crowded the Indians out of their hunting-grounds and forced them either to fight the settlers or to move into regions where they were driven to fight with other Indians for the right to hunt and fish and make camps.

From this fact came those long years of Indian wars that changed the whole nature of the American colonists and either drove the Indians into the interior or made them mere vagabonds and hangers-on about the white settlements, drunken and worthless survivors of tribes once worthy of respect.

As to the Indians, Reuben G. Thwaites[1] gives an excellent general account of their relations

[1] "Stepping-Stones of American History."

with the white settlers. He points out that in the southern colonies there were about fifty thousand, of somewhat mild disposition but good fighters when roused. These Indians learned many of the white men's arts, and quickly improved, so that at the time of the Revolution they were excellent farmers and prosperous.

The Indians with whom the northern settlers had to deal were a more war-like race, hunters and fishermen, and of a more wandering nature. One group of tribes, the Iroquois, was the most daring and most independent of the Indian race. They were early attacked by the French and therefore came to be more friendly toward the English than the other Indian tribes, which was a great advantage to the American colonists.

Most of the Indians the colonists knew lived not far from the coast, where fish were abundant. Just back of these there was a tract of country where were few Indians except for small villages far separated from one another. The Indians who lived further west seldom came far enough east to come into conflict with the colonists. Therefore the early settlers had to fight against only a few of the Indian tribes.

The thing that brought white men and Indians into conflict was the struggle for the fishing and

hunting grounds, and in this continual struggle there was no way of making a lasting peace with the Indians, since there was no recognized Indian government that could control the warriors. They acted mainly in small parties and could seldom stand against the settlers when united. This, too, tells us why the Indian method of fighting was made up of small raids and sudden attacks followed by a retreat into the forests. The traders who went among the Indian tribes were often a bad lot of men who cheated and robbed the savages, and taught them to drink, and thus made them enemies to all the whites.

A thing that made trouble was the very different idea about the owning of land among the Indians and white people. The white man believed that land once owned was his forever; the Indian, after a few years would move away to a new region and naturally expected that the white men who took up his lands would do the same. This led to wars that in the end meant the driving out of the weaker party, and so the Indian had to suffer.

The same historian shows us how fortunate it was that the English met so bold and brave a foe instead of the more timid and yielding race whom the Spanish enslaved. Thus the English

were left to do their own work, were taught bravery and hardihood in warfare, and were kept from spreading westward so fast as to make the colonies weak.

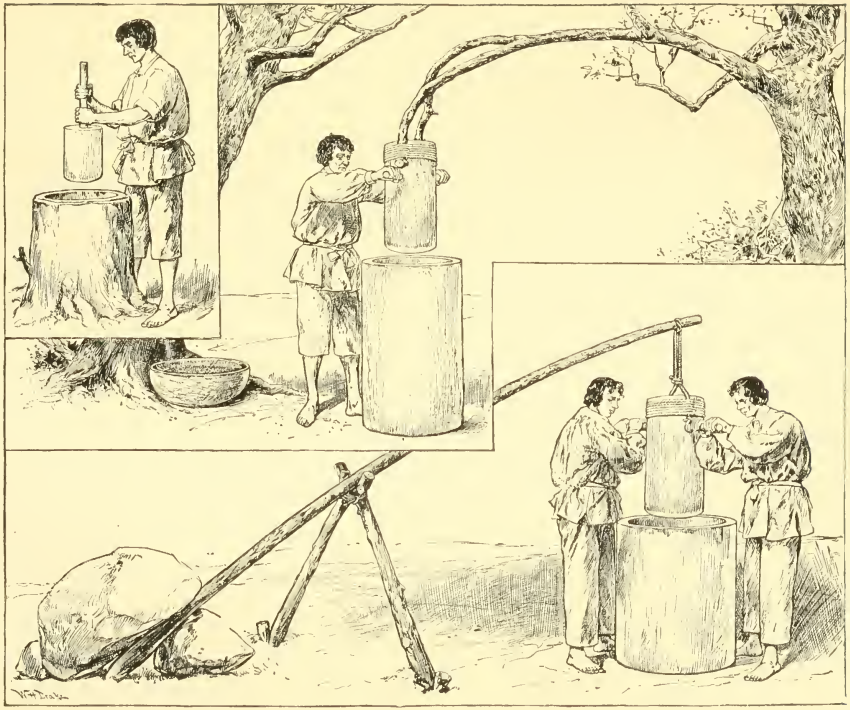
Yet it was the presence of the Indians that made the main difference in the lives and homes of the settlers from what these had been in the old country. In thinking of their hardships we must remember that many of these were not new. They had been used to poorly heated houses, though in a land where winters were less severe. So far as food was concerned, the new world brought to most of them greater plenty than they had known. Though they made many things for themselves, so had they done in England or in Europe. The women were used to spinning and weaving, to sewing and mending; to cooking in pots, kettles, and brick ovens; to making their own bread, to the same housewifely work they did in America. But the Indians taught the colonials, both men and women, to be watchful, brave, and ready to fight for their lives. The women learned to shoot their husbands' guns, to melt lead, and to mould bullets, to be on their guard against attack when the fathers and sons were away, to nurse the wounded in times of warfare.

Becoming brave and self-reliant, the women of the colonies thought little of going alone on horseback miles from home, and had nothing to fear except in the Indian country. They became their husbands' helpers and companions in all kinds of work, and some learned to handle the axe, to drive oxen, to plow, and to be good at all sorts of farm-work.

Indoors, besides much else, they provided the clothing for all, from the raw material to the finished garments.

An important crop that was grown in New England was flax, and a large part of the labor of the women was the preparation of this flax and the spinning of it into thread, the weaving of the thread into cloth, and its making into garments. A bride's outfit was hardly complete without the spinning-wheel; and girls were proud to provide themselves with an ample stock of linen with which to begin housekeeping, and there was much rivalry among the housewives in spinning and weaving, much pride in their skill.

Besides the making of thread and cloth, the women were famous cooks, kept up their gardens, and, despite their housework, could spend much time in visiting, even though they were often busy knitting, spinning, or doing other



PRIMITIVE MODE OF GRINDING CORN.

small pieces of work, while they gossiped with a neighbor.

In order to provide themselves with that great household necessity, enough soap, the colonists as soon as they had domestic animals, used to save all the fatty portions, boil them down in great kettles, and then add lye made by letting water run through a barrel or trough (often home-made) over a great quantity of wood ashes saved from their big fires. The strength of the lye was tested by seeing how high it would float an egg or a potato. When the lye and soap-grease were boiled down together, they turned into soft-soap, which was stored in barrels for use. For toilet soap they sometimes used the bayberry wax, which made a hard soap, but this was a luxury, and not common.

It was the custom in many of the colonies not to have more than one wash-day a month, which could be done partly because most households had an ample supply of linen, and because in poorer households few washable clothes were worn.

Children also had their work to do in the household, and were strictly trained. They were taught to show great respect for their elders, saluting them as they passed, sometimes standing

up at table while their elders ate, and were expected to give a helping hand upon the farms and in the house. In this way they learned to do all sorts of work, and as they grew up became fitted to take their parents' place in the world. In fact, the colonial childhood soon came to an end. Both boys and girls grew up quickly, took part in the farm or housework as soon as their strength would let them, and were spared for the school only in the winter months when the farm work ceased, and there was less to do at home.

The play-days of the youngest were spent in games that were like what they saw around them. The boys pretended to be Indians, or hunters, or fishermen; made bows and arrows or wooden guns, willow whistles, harnessed their dogs to little home-made carts, and so on. The girls, likewise, unable to buy dolls, made them out of corn husks, sticks, flowers and leaves; and played house in the fence corners or near the wood-piles. In short, they made their own playthings or joined in the games that, like tag, need nothing but children themselves.

But at an early age, both girls and boys began to learn every kind of work—the boys to farm, to use the axe, to drive, the girls to cook, to spin,

to weave, to do housework; and to this early beginning the colonists owed their skill in all callings.

It was a time when big families were many, and a time when the larger a family became, the stronger was the household, and the better the chances of all for getting on in the world, since work was plenty, and brought quick returns.

CHAPTER VI

MAKING THE HOMESTEAD

A WELL known writer for the young who died in 1901 was the Reverend Elijah Kellogg. He wrote many stories, particularly for boys, a number of them specially successful in giving true pictures of early life in America; but perhaps the most valuable book that he ever wrote is called "Good Old Times; or, Grandfather's Struggles for a Homestead." This book is hardly a made-up story. The facts in it are taken partly from an old diary and partly from the lips of a woman who was the wife of the first settler—the "grandfather" named in the title—and who lived to an old age.

While histories tell us what is done by a great number of people, it is only in diaries, letters or in such stories as this one of Kellogg's that we find a true picture of the life of a single family and of their making of a home in the wilderness. Strangely enough, too, after we have learned the life of one pioneer family we find ourselves better acquainted with the life of the time than we can

be if we have simply read general statements about a whole region or a whole race. It is as if we ourselves had gone with this first settler into the woods and, as a member of his family, had fought against the forests, against wild animals, against the Indians, and had step by step built up the home where our descendants were to dwell for generations afterward.

The settler whose story is told was a Scotchman, but his home in the old country was in Ireland. He was one of those sent by the English into Ireland after they had cleared one part of the Irish Catholics who had fought against the English Crown.

This man's name, as given in the book, is real; it was Hugh McLennan. The time treated of was about 1730, but the conditions that he found in America, owing to the fact that he made for himself a home in the unbroken forest, were much the same as those that surrounded the earliest settlers who moved inland from the coast.

It was a time when the making of a living in Ireland was almost an impossibility, and this settler was really driven to America in order to find bread for his family and work for himself. His voyage across the ocean is described, particularly his cleverness in helping the captain to

mend a broken rudder caused by stormy weather; for he was a man who had been trained in the use of tools, and it was to this largely that he owed his prosperity in America.

He brought with him from the Old Country almost nothing—a little clothing, his wife's spinning-wheel, and a few articles of real necessity. When the family landed, they went to the northern colonies and settled there, because they were told that the Irish were not then welcome in Massachusetts.

For some time they lived in Portland, then a small town, the people of which made their living in connection with ship-building and the fisheries.

But the thing that had brought them to America was the hope of owning land. At home, not only was the land held at high prices, but, owing to the uncertainty of crops, even the owners of small farms could hardly do more than live from hand to mouth, without hope of laying up anything to provide for their children.

After staying for a while in Portland with a relative almost as poor as themselves, who, however, gave them house-room, McLennan heard that there were certain large tracts of land about ten miles from the coast, in the middle of an al-

most unbroken forest, that had been given by the government to soldiers who had served in the Indian wars. Many of these soldiers did not care to use the land themselves, and were only too glad to sell it at a small price.

At first, the idea of taking his wife and children so far from the settlement and exposing them to the dangers of Indian attacks and the hardships of life in the wilderness, made McLennan hesitate to buy a tract from those offered. But he brooded upon the project until his wife learned why he was hesitating, and bravely insisted that they had come to America for no other reason than to build up a home for themselves, and told him that it was better to risk any danger than to fail in the very object that had brought them across the sea.

Thus encouraged, the settler put a bag of provisions upon his back, and going by the rough paths that had been cleared through the woods by the lumber workers, made a careful examination of the sections that were for sale. He chose, finally, a thickly-wooded section in which there were plenty of streams, and in a region where there had been a number of roads or rough openings cut into the forest for the sake of dragging out lumber.

For the tract thus picked out he paid the last money he had in the world, and leaving his wife still in the town, where she supported herself and her children by spinning and by such odd work as she could get in helping other housewives, he undertook to make for them such a rough shelter as would serve until he could build better.

Fortunately, he found a tumbled down shanty that had been used by a party of woodchoppers many years before, but it had been abandoned so long that young trees had sprung up inside the rough enclosure of logs. Using his snow-shoes as shovels, he cleared the old camp of snow, and by a number of days' hard work, mended and built up the rough log walls and covered them with a brush roof, leaving a hole in the middle for the smoke to escape.

As soon as the hut thus prepared was made into the roughest sort of shelter, he returned to town and brought his wife and children to their new home. It was in the latter part of March that the family reached the camp in the woods, and they found that a heavy fall of snow had broken down the brush roof and undone a large part of the work that had made it a shelter.

The wife and children were placed on an old quilt laid in the shelter of the roots of a great

tree that had been upturned by a storm, and a fire was built to keep them from freezing. The wife and children, we are told, were all barefoot.

A few hours' work, however, made the camp once more habitable, and it at least served to shelter them from the winds, and by the aid of great fires they were able to keep warm.

They began life with nothing more than a little store of food they had brought from town, a horse and a cow, a few quilts and blankets, the clothes upon their backs, and a little bedding. The wool and flax-wheels with which the wife was to help earn the family living could not be used in this little hut, and a few tools the father of the family had bought while working as a ship-carpenter, were their only means of earning money. The most important of these was, of course, the axe, and it is interesting to learn that even at that time the shape of the American axe differed from one which was used in the Old Country. The American axe, being narrower and heavier, was better fitted to its work of cutting great trees than the broader, short-handled axe mainly used in the old countries for chopping and trimming smaller trees of the newer forests. It had taken McLennan some months to learn the use of the long-handled American axe, but

being naturally handy in using tools he soon became as expert as any of the American lumbermen.

During the early spring months the family lived on the provisions they had brought from town, helped out by the cow's milk, which, indeed, was the main support of the younger children, and by animal food for which they traded with the Indians, giving the squaws thread and a few needles in exchange for game that the Indians shot in the woods.

They had no dishes, but ate from broad chips of wood; they had no earthenware, and the only drinking vessel in the house was a single pewter porringer, or shallow cup with a handle; their only light was given by the great fire on the hearth, or pine splinters or knots which they cut in the woods; for drink, they had the spring water and the maple sap, and they slept all in one room upon rough beds of boughs, covered with blankets.

The first few months were given to clearing the land in order that they might plant seed. The trees were chopped down and left in a great tangle as they fell. When by weeks of chopping a wide place had thus been made ready, the whole family carried from their fire flaming

torches of pine wood, and set fire to it. This was the only means they had of getting rid of the trees, and, besides, was a most excellent way of preparing the soil for planting.

As soon as the fire was out, and while the ashes were yet warm and the soil softened by the heat, they planted the seeds which they had brought from town. While the "burn" was being made, of course all the animals of the forest were driven out of the tract burned over, and the family watching saw a multitude of raccoons, woodchucks, rabbits, skunks, partridges, foxes and field-mice "all running for dear life to gain the shelter of the forest." There also darted out of the burned land a great gray wolf, and this the settler shot, for the horse and cow were often in great danger from these animals which were still common in the unsettled parts of Maine.

Once the land was cleared, they planted corn, pumpkins, peas, and a few potatoes, and other vegetables. These, in the new soil made rich by the wood ashes and protected by the heavy coating they made, sprouted quickly, and before long they were sure of a good harvest. In addition to what they thus raised they sometimes got meat and corn from the Indians in exchange for milk or for maple sugar. Raccoons, partridges, and

porcupines, were now and then shot by the settler who always worked with his gun beside him while in the woods, and they began to live better.

The comforts of their home were increased by some bits of rough furniture made by the settler upon the stormy days when he could not work in the woods. He could not saw timber for himself nor afford the time and trouble necessary to go to town for sawn boards, but by means of his axe and wedges he split up logs and then out of the slabs made rude stools by driving stakes into the holes bored by an auger.

By the use of the broad-axe and the adze (a tool like an axe except that it has a slightly bent blade set on the handle crosswise, in the same way that a hoe-blade is set), Hugh could do very neat carpenter-work. By means of the adze it was possible to smooth or to hew the surface of the split slabs and thus to make rough boards out of which to build walls, flooring, and furniture.

One of the most useful pieces of furniture in these rough huts was the high-back settle. When a fire was built on the hearth, it sent the hot air roaring up through the chimney and caused the cold air to leak in through the crevices left between the logs. Thus, when sit-

ting by the fire, though warm in front, one might be chilled by the drafts that came against the back; and the high settle not only protected from these drafts, but also tended to keep the heat from being wasted in the big room. McLennan also at a later time made bedsteads for the family, rough frames upon which to put their mattresses of rough ticks stuffed with beech leaves, and hewed out trenches or wooden dishes to hold their food. In fact, there were very few things that could not be made by the clever choppers of those days.

Besides attending to the spinning, which brought them food when the thread was exchanged for meat with the Indians or when it was sold in town, Hugh's wife, Elizabeth, not only took care of her household, but also taught herself to shoot almost as well as her husband.

There were some cleared patches of land, the result of forest fires, where the soil had become dry and sandy, and in these berries grew in abundance. To these patches there often came great flocks of wild pigeons. These birds were so numerous that, as Edward Eggleston tells us, they were often whole days in passing, and almost darkened the sky by their numbers. To shoot these and other small game was a great

help in providing food for the family, and during her husband's absence Elizabeth and the eldest boy often went hunting. She also when in town bought a pig that thrived and fattened upon the beech-nuts and acorns in the woods; and this added to the family stock of food, when made into pork, without adding to their expenses.

Not very long afterward the family, seeing that there was plenty of wild hay to be cut in the woods, secured half a dozen sheep, and thus gradually they were becoming self-supporting, owing to the products of their fields and the animals gained by barter or the money earned by lumber.

To save the need for going to the mill, Hugh hollowed out a great log in the shape of a mortar, and cutting a heavy log, tied a rope to it, fastening the rope to a long limb above so that the log hung just over the opening in the mortar. Putting grain into the mortar and pulling upon the rope so as to make the log pound it, they were able to grind up corn into meal from which they could make bread. This form of corn-mill was often used in the early days. The brooks furnished them with a few fish, and this, too, helped to vary their diet.

In every way that was possible they lived upon

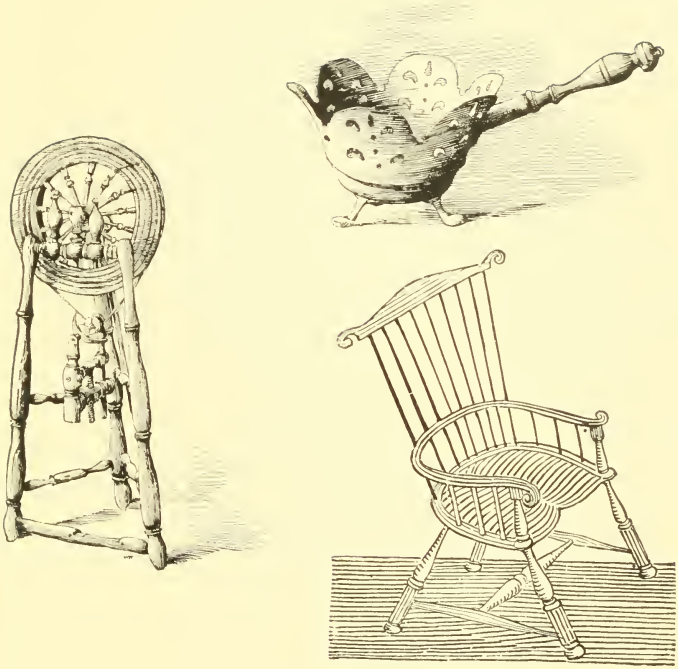
what the land furnished them, and saved all the money that came to them for the purpose of buying a yoke of oxen, without which it was impossible to move the great logs needed to build themselves a better house. The oxen were needed also to get out of the woods the big trèe-trunks which had been marked as fit for masts and ship-timber for the royal navies.

As already explained, these bigger trees—all that were over three feet through—had been marked and reserved, the colonists being forbidden to cut them for their own use. But there was money to be made out of these trees, nevertheless, for the colonists could cut them down, drag them out of the woods, and be well paid for their trouble.

As soon as they were able to buy the oxen, Hugh decided to build himself a decent dwelling. The old one had walls only three logs high and was too low for the family to stand upright except near the middle of their one room. By aid of the oxen, great logs were cut, dragged to a fit spot, and then hewed carefully into square timbers. These were fitted closely together, jointed at the corners, and a big, weather-tight and strong house was soon built. Instead of a hard dirt floor, boards were hewed out, laid smoothly,

and tightly joined. There were windows with strong shutters for warmth and security, oiled paper instead of glass to let in light, and there was a heavy door ordinarily fastened inside by a long wooden latch to which a string was attached, going through the hole in the door and hanging outside. By pulling this string the latch could be raised, and thus one could easily open the door when "the latch-string was out,"—a phrase we still hear. But upon pulling the string *inside*, there was no way of reaching the latch. To fasten the door more securely, arrangement was made for putting two heavy bars across it on the inside. These once in place, the heavy door would resist even the attacks of the Indians so long as the house was not set on fire.

In the old camp-dwelling the housewife had to cook either upon flat stones laid in the ashes or in the iron pot hung over the fire, gypsy-fashion. In order to bake, it was then necessary to upturn the iron pot and to heap embers upon it so as to make it into a sort of an oven. In the new house there was a well-built stone hearth with a fireplace and oven, of stones neatly laid in mortar, and a chimney instead of a mere hole in the roof; but the chimney, for lack of bricks, was built up of crossed sticks thickly coated



EARLY HOUSEHOLD UTENSILS AND FURNITURE.

with clay inside and out to keep them from burning.

The roof was made of hemlock bark cut into slabs and laid shingle-fashion. In winter, by piling brush against the house-walls and packing snow close around it, it became a very warm dwelling, since snow keeps the heat in and the cold out.

One great advantage of this larger house was the fact that it gave the housewife, Elizabeth, room to use her spinning-wheels and to set up a loom, so that she could make clothes out of threads that she had spun upon her wheels. Such home-spun and home-woven cloths were of the soundest quality and would last for generations. In fact, many pieces of such household linen still exist, being kept as heirlooms.

There was a second story to the new house, and this was reached by a sloping log in which steps were made by cutting notches.

After about three years of this life in the wilderness, Hugh McLennan and his family had become fairly prosperous. They owned a yoke or two of oxen, chickens, hogs, sheep, two cows and a heifer. They had bought pewter plates to replace the chips from which they had at first eaten; they had iron spoons, knives and forks,

and could even drink coffee once a week as a great luxury. The children had learned to be of great use, indoors and out, and the eldest, particularly, had become a trained woodsman.

This boy, now about eleven, had from the beginning made friends with the younger Indians who lived in a summer camp not far away to which they came for the sake of raising corn and fishing; and the white boy was always welcome as a playfellow among the young Indians. From them he learned the secrets of the woods-life; he learned to shoot with bow and arrow, to track animals, to make his way noiselessly through the woods, and, in short, became as skilful in woodcraft as the redmen themselves.

Among the outlying settlements the same mingling of the white and Indian boys occurred in thousands of cases, and this had very great results in later years when these boys grew up and were engaged in wars against Indians, or, still later, had to fight in the wilderness against the royal troops. It brought about an entirely new method of warfare, based upon what the Indians had found to be the best way of fighting in the wilderness.

It is not necessary to follow further the fortunes of this particular family at this time, though the

same book upon which the foregoing account is based contains a full story of the fortunes of such settlers when there came to be wars with the Indians and also of their subsequent life as the community about them grew and became civilized. What these people did in the woods of Maine,—the story of their fight for a living, would need but little change to apply to the life of almost any of the families who settled those parts of New England that lay somewhat back from the coast. As soon as they made a clearing, it became a farm, and the family became farmer folk.

It has already been pointed out that the life of the settlers and colonists, their houses, and their farms, or lands, differed according to the work that they found to be done—that is, whether they became sailors and builders of ships, farmers and raisers of crops, lumbermen and dwellers in the woods, or carried on the transporting of goods to and from the interior upon the waterways or by the use of pack-animals. But, in general, their homes were much like that of Hugh McLennan and his family, and they made home comforts for themselves by the same clever use of the materials furnished by the wilderness, relying only upon their own brains, their strong muscles, and

the few necessary tools brought from the Old Country.

In the southern colonies a man such as this settler would have had a very different career. With the same success, he would become a planter as the other became a farmer. He would have come, probably, as a young man, either kidnapped by men who were always on the look-out to earn sums of money given them for sending apprentices to the colonies, or if needy he might have agreed to come and to work for a number of years in order to repay the cost of his passage.

Arriving in America, let us say in the Virginia Colony, he would have found employment, probably, upon one of the great plantations. If he had been of the same worthy stock as McLennan, industry, good conduct, and economy, would in a few years make him his own master, and then he would secure a place as agent, overseer, or clerk, and be able to lay up a little money, and become a land-owner for himself. The chances are that his children would rise higher than he had done; they might even be sent home to be educated, and if they returned to the colonies, become fairly entitled to rank with the best people in Virginia.

Of course, in both cases we must not forget that there were men of a different stamp from these industrious, useful workers, and many of them found anything but prosperity in the new land. In the northern colonies it was very easy for such a man to become an idler, relying perhaps upon a little hunting and fishing for winning his daily bread and never advancing beyond the capacity to provide a bare shelter and living for himself and his family. Rum from the West Indies was plenty in those days, and drinking was almost universal; and this certainly tended to keep those who had no ambition from rising in the world, whether they lived in the mild climate of Virginia or the severer climate of New England.

In the South the same easy-going type of man would be entirely satisfied if he could hold an inferior position in the service of some merchant or planter, and he would leave his children with a start in the world little better than his own.

These two were the extreme types, and the average of the people were perhaps nearer to the better than to the worst of them. Coming from the Old World where they had little chance to better themselves, and finding a quick reward for hard work and saving in America, most of the

colonists were able to see their children far better provided for than themselves. Even those who began only as hunters in the woods or fishermen on the sea, and along the lakes and the rivers, often secured in these callings enough to marry, settle down, and live a less wandering life. The woods or the sea were always near enough for the planters and farmers to find use for gun and rod.

When the colonists traveled in the thicker forests, of course there was no way of going among the underbrush except as campers to-day go—on foot, or by means of canoes that can be lifted out of the rivers and carried, at "portages," from one stream to another.

When the woodland roads became more open, men and women both usually traveled on horseback, and, as they were used to doing in the Old Country, the women would sometimes ride on a "pillion," or cushion, prepared for them at the back of the saddle, holding on to the belt of the rider in front.

Sometimes two men with a single horse would cover long distances more easily by the method of traveling known as "ride and tie." One man would mount the horse, and after riding for a short distance at good speed, would dismount,

tie the horse by the roadside, and go forward on foot. The second man coming up would mount the horse, pass his companion on the road, and after riding for a time, would dismount in turn and leave the tied horse for the other. In this way they both would travel much faster than either could go on foot, or the horse could carry double, and this because all three would have times of resting.

The earliest wagons did not come until quite late in colonial history, except, perhaps, in the richer plantations of the South, where they were imported from England. In the lumber districts oxen were used for dragging great trees along the roads in winter, and also for carrying heavy loads in the rough ox-carts, or for dragging by means of the ox-chain the flat wooden "boats" upon which loads of stone or earth could be transported.

The form of the houses in the more northern colonies was usually square, but, in order to let the snow slide easily from the roofs, these were high and steep. Another reason for the high roofs and square frame was to get as much inside room as possible with the least work and material. The chimneys were enormous, for in winter great logs were burned in roomy fireplaces day and

night. Attic and cellar and kitchen were all storerooms, in which were kept the vegetables, and herbs that would not go into the sheds and barns, the family clothing, furniture, and the thousand odds and ends of a household that must depend on itself, instead of running to shops. In the South houses were less made to keep out the weather, and so were different in shape and in arrangement—for much more of the time was passed outdoors.

The farms and plantations at first were mere cleared spots, and close up to them came the forest and swamp lands. The earliest fences were the great tree-stumps and the rocks that were pushed aside to make farming land. Next split rails were used when animals were to be fenced in; for wood was to be had everywhere for the taking, and only an axe and wedges were needed in rail-splitting—such as young Abraham Lincoln did in later years. There are still in New England plenty of farms that look much like those of the forefathers, except for the presence of the complicated machines the Yankee farmer now uses; but where now are roads and cleared fields, there then were bridle paths and thick woods, streams crossed at fords, rude clearings here and there, full of fire-blackened stumps,

and only now and then a house or two in half a day's journey between settlements.

The most valuable of all tools to the lonely settler was his axe; without this he was helpless, although fire, as used by the Indian, enabled him to clear land for planting. But the axe enabled him to get timber from the woods, and this was the most important of the early exports. If it might be called a "tool," we might rank next his gun, for it was a necessity, not only for protection, but also in getting food, and skins for clothing.

Indoors, of first importance and valued accordingly, were the cooking utensils, especially great kettles, and hardly second to them came the spinning-wheels for making thread and the loom for cloth. These things the settlers brought with them, or bought as soon as possible.

As there was plenty of water-power mills, the machinery necessary for grinding corn or for sawing wood were among the earliest things imported, though the pestle and mortar and the axe took their places at the beginning. The spinning of thread was considered so important that the magistrates early began to consider ways of having boys and girls taught to spin, and ordered each family to have among its members

at least one spinner, under penalty of a fine. Consequently, clothing was soon made by the colonists, and within a few years began to be sent to foreign countries.

Mills were built very early for making and dyeing cloth, though the making of thread was usually carried on in the settlers' homes. Wool could not be brought from England, as it was against the law, and as soon as the settlers began to raise sheep the law again interfered to prevent their sending woolen cloth home and interfering with England's great trade in wools.

Leather was very plentiful, of course, in the colonies. Deerskins at first, and afterward the hides of cattle and sheep, were early made into boots, shoes, and leggins. Leather was used not only for shoes, but made into all sorts of clothing which was valued in those rough times because it would hardly wear out. It is said that even women's skirts and aprons were sometimes made of leather.

The list of contrivances that were used in the home is almost endless. The ingenuity of men and women contrived mills for grinding corn by hand, windmills and watermills ; cornshellers, from the rude contrivance made by setting up a

shovel held between the knees, or fastening a long-handled frying-pan across a tub and scraping the ears of corn against the iron, to the more elaborate machines consisting of wood set thick with nails, or with a steel edge that would pull the corn kernels from the cob.

We have already spoken of the pots, and ovens, and some of the kitchen utensils, but have said nothing of the churn, which at first was in the old-fashioned style, a barrel-like contrivance made of hooped staves in which a long-handled dasher would be worked up and down; and afterward took the form of boxes turned over and over by a handle. Cheese-making also had its appliances —presses and baskets and forms in which the cheese could be shaped.

A tool that we no longer see was a great pair of tongs with sharp knife-blades at the end for cutting up sugar, which in those days, and many years later, came in enormous cones that had to be cracked up into small lumps.

Upon the farm were cider-mills, either worked by hand or by horse-power, and of course all sorts of agricultural implements, beginning with plows made of a crooked stick shod with iron, harrows built out of crossed sticks and sometimes

weighted at the top with stones, and the various forms of scythes, hoes, and rakes that do not seem old-fashioned simply because they have remained in use.

CHAPTER VII

MANNERS AND CUSTOMS

IN describing the life in the colonial towns we shall find that the name "town" in those days covered a great many communities, from a mere gathering of a few neighbors at a crossroads, to populous cities; but there was not in those times the same difference between the town and the country community. Even in so big a place as New York after it was fairly well built up, we see by the regulations made that the city must have been much like a raw country town.

The matters that troubled the magistrates were the disorderly behavior of the men who drank at the taverns and then wandered about the streets; the great number of cattle, goats, and pigs that were not properly cared for and strayed upon the highways, to the great annoyance of passers-by; and untidiness of the residents in disposing of the waste and refuse from their houses—which was often thrown out anywhere instead of being carried to the regular dumping-grounds which were provided within the city limits.

Other troubles that called for the attention of the law-makers were the great desire of people who had no right to do so to "preach and prophesy," and the disorder that was caused at times of holiday making; such for instance as during the planting of Maypoles, and the celebrating of New Year's and other holidays. Early laws forbade the beating of drums and the treating of one another to strong drink by the roysterers. Another regulation to prevent too much drinking provided that the taverns should not serve their customers on Sunday afternoon, when there was preaching.

From these regulations we may see how general was drinking, and also that the better people were beginning to see the harm that was done by it, though as yet there was no strong temperance feeling and the use of liquor was much more general among all classes than we can readily believe. It was even thought not unbecoming that men of fashion should often drink to excess.

In the larger settlements there were certain very important days. On market-days, for example, the people came from all the country around, bringing their produce and exposing them for sale in the open spaces where the town people came to trade and to gossip. The

marketing was usually done, not by servants, but by the families for themselves, and the gathering of sellers and buyers was a sight greatly enjoyed by visitors to the towns and cities. Thus one traveler speaks of seeing the young ladies come to market followed by servants bearing the market-basket to carry home their purchases.

But though these scenes were considered bright, gay, and full of activity, there was, of course, nothing to compare with the throngs we may see at any time in any busy street of our cities. There was almost no traffic until a much later time, when wagons became common; there were no carriages or public conveyances, and we may say, in short, that all passers-by were either afoot or on horseback. To these we have only to add the animals driven to market, and the city folk in their sprucer attire mingling with the rougher country people, to have a picture of a gathering of town people in the colonial days.

As we have already said, there was much more of bright color in the costumes, and also a greater variety of dress, than we see, the only persons whose costumes were governed by any fixed fashion being the town dwellers.

As to the houses in towns, they were not greatly unlike those in small settlements to-day,

except that, since land was much cheaper, they were likely to be surrounded by gardens or orchards, and, at the back, to have vegetable plots, so as to give a rural appearance that was then shared by even the bigger towns throughout the old country. London itself was still full of open spaces or of gardens where trees and flowers might be seen.

We must, too, in picturing an old town remember how much has since been done in changing the natural scenery. The rivers of that time, except around a few of the busiest harbors, had their natural irregular banks, where now they are built up and made square with stonework or piers. Trees were much more plentiful, not only in the surrounding country, but even along the streets themselves, and in private grounds.

Among queer things we should note could we now see these old towns would be the great rarity of any separation of the sidewalks from the middle of the road; and also the almost complete absence of signs; for in those days readers were not common, and it was more usual to indicate a shop or a place of trade by some symbol or emblem than by lettered signs. Some traces of this custom still exist, such as the carved Indians in front of cigar-stores, the great boots of

wood before shoe-shops, the large horseshoe sign at the blacksmith's, and, especially, the striped pole of the barber, which has lasted since the Middle Ages. Houses were not numbered, and in order to direct a stranger it was necessary to tell him that a wanted house would be found near a certain church, or "two turnings back of the tallow chandler's," or "opposite the town-pump."

At night, of course, the streets were not lighted except in the larger places; and even in these there was no better way of lighting than by hanging lanterns containing little oil lamps to cords stretched across the street or upon tall poles.

Mrs. Earle[1] points out that in New England the settlers who lived near one another were very hospitable until they had grown numerous enough to call themselves a town, and that then their kindliness and unselfishness were likely to be limited to their own townspeople. This, she thinks, came from the little travel of the time, which kept towns separated from one another and made it hard to know about strangers. Therefore strangers were usually suspected, and if they came without introduction, were "warned

[1] "Home Life in Colonial Days."

out." This warning was held to prevent such a stranger from becoming a town-charge if he should prove to be an idler or a ne'er-do-well.

But, further than this, there was even jealousy of newcomers who tried to buy property without the consent of the town authorities. She also tells us that this dislike of strangers did not exist in the southern colonies, where they were usually welcomed and made much of. It was only in later days, after the plantations began to be exhausted, that there came an end to this boundless welcome given to strangers.

A reason that may help to explain the desire to keep out strangers in many towns was the fact that much land was owned in common, and so to admit a stranger was to let him into a sort of partnership in their pastures and herds.

To care for this common town-property, each community had certain offices, such as the cow-herds, pound-keepers, fence-viewers and haywards. Hog-reeves to take care of the swine, were elected until our own times; and, indeed, Ralph Waldo Emerson was, for a joke, made the hog-reeve of Concord. In a great many towns it was not unusual to call the men together to do any heavy piece of work, such as clearing new land.

All these little offices brought a certain dignity

to the men who held them, for in colonial days there was much importance attached to social classes. In the churches and in the colleges, at town meetings, and, indeed, wherever men gathered together, it was usual to classify the people according to a fixed scale in which each family knew its place and was jealous to keep it.

Thus in the early days of the colleges the names of the students were put in the order fixed by their social standing. High in the scale came the royal authorities, as representatives of the crown. The governor and his following would thus come first, but closely following them we find the different professions; the clergy first, then the lawyers and doctors. It is very likely, however, that the officers of the army would outrank any of the professional men, unless it be the clergy; but of course this would be because of their rank at home. Outside of this ranking according to position, and even more important, were the English aristocracy, of whom not many came to the colonies except as proprietors of lands or officials of the government.

Of course where social classes were so important it is evident that there was much authority in the hands of the leading men. We have seen that certain proprietors, like the Lords

Baltimore in Maryland, and the great patroons in New Amsterdam, had almost royal power over the people whom they brought with them to America. In New England the power to control affairs was mainly in the hands of the men who governed the churches. Only by being a church member did one obtain the right to be heard in regard to all matters of public interest; and admission to membership in the churches was governed by the ministers and the elders of each congregation.

These same men, too, were the magistrates. They did not hesitate to punish severely by sending to jail, whipping, putting into the pillory, branding or even by more cruel ways, those who did not keep the laws. It would make most unpleasant reading to give a list of the punishments evil-doers had to suffer; but the fashion of the time in England and on the Continent had been brought over to America, and the times were cruel.

The pillory, for example, was an arrangement for fastening sometimes the feet and sometimes the head and hands by locking them into holes in a board, and the person in the pillory had to submit helplessly to insults and to peltings at the hands of the idlers and thoughtless

boys of the town. Women for the not uncommon offense of "scolding" could be ducked, and for this purpose were tied in a chair at the end of a long pole and then lowered into the water. At other times the scold would have her tongue put for hours into a split stick.

The same cruelty was shown in punishing children in the schools, where flogging was thought to be necessary, and children were often forced to stand in uncomfortable positions or otherwise made to suffer for the smallest offenses. Another punishment that was common was compelling men or women to wear placards indicating of what offense they had been guilty. Thus we read of a drunkard who was compelled for several months to wear around his neck a great letter D. These were the milder forms of punishment, and many were worse.

In the South the governing bodies were made up of the more important men of the community, who met occasionally and made such laws as they needed, having full power except so far as they were kept in check by the authorities in England, whose interference amounted to very little and only applied to graver matters.

The affairs of the Virginia Colony, for example, were controlled by the rich planters, and these,

when they died, were succeeded by their eldest sons; for their laws provided that these should inherit just as in England, and the Virginia law even allowed that an estate should be so left from eldest son to eldest son so that none of them could dispose of it.

These Virginian rulers were known as "burgesses." They were chosen from each county, and were accustomed to meet at the capital and make laws. These laws, it is true, had to be sent to the King for approval, but they remained in force unless disapproved by him. There was a governor appointed by the King, and he had a council selected from many of the most prominent Virginia families, each councilor being commissioned as a colonel in the army—to which fact, as Sydney Fisher points out, is probably due the general use of the term, "Colonel," in Virginia as a complimentary title.

The Virginians were royalists; that is, they supported the King in the war between the Stuarts and the Puritans, and after the Restoration, Cromwell even sent a fleet across the sea to threaten Virginia, which he knew was opposed to his government. All trouble was avoided by a treaty of peace drawn up between the colonies and the English fleet, and under this

treaty Virginia was left really free to carry on her own affairs in her own way.

Although there was now and again some trouble with the royal governors, the Virginia Colony was always too strong to be subdued, and remained really independent even down to the time of the American Revolution.

The only cases in which serious quarrels seems to have been avoided for a long time were in those colonies where a grant of land with full powers to govern it was made, such a settlement, for example, as Pennsylvania in the North and Maryland in the South. In payment of a debt, the King had granted to William Penn almost full power to make laws for Pennsylvania, reserving only the right to put an end to any law during the first three years of its existence; and this right, of course, amounted in practice to very little. Penn himself, in his turn, gave to the colonists almost complete self-government, not even reserving as much power over their laws as the King had done.

Very similar powers had been granted to the Calverts, the Lords Baltimore, and they in turn, either by their own wish or because it was found best, gave the power of governing almost entirely into the hands of the settlers themselves.

There was one circumstance that had a very great effect upon the question of how much power the English Crown should retain over its colonies in America, for it must be remembered that in those days the management of the colonies was entirely in the hands of the King and his ministers, rather than in that of the lawmakers of the home country. The trouble between the Commons of England and the Stuart kings had begun not long after the first settling in America, and by 1643 the great civil war that was to end in dethroning and beheading King Charles I divided all England into two hostile camps.

During the seven years of fighting, the colonies were left to look out for themselves. After peace had come, it was the Puritans and the Independents who were in control. Therefore the ruling powers in England were disposed to be very friendly to the colonists, or if not friendly to them, yet to believe that they ought to govern themselves with little interference from at home.

It was not until a whole generation after the beginning of the English civil war that a Stuart king came back to the throne and tried to carry out the old ideas about giving laws to the colonies in America. When this restored king, Charles

II, had leisure to think about it, he picked out a number of governors and sent them to America for the purpose of taking once more into his own hands the reins of government and of recovering the powers that had been lost during the exile of the Stuarts.

There were, in fact, three main kinds of government in the colonies. In the first case the colony was directly under control of the king, and was known as a "royal colony." He could make laws to suit himself, or could appoint men and give them power to make laws, and the only limit on his power was the same limit that applied to his power over Englishmen everywhere.

The second kind of colony was governed under a charter, a paper which had been granted by the King and which pointed out the rules under which the colony must be conducted.

The third kind of colony was known as "proprietary." In this case the land on which the colony was situated had been granted to an owner, or proprietor, and he was permitted to make the rules governing those dwelling therein. Out of the thirteen colonies, seven were royal, three each were governed by charter and by proprietors.

As already stated, Pennsylvania and Maryland

were proprietary colonies, and to these must be added Delaware, which was made out of territory granted to the Calverts. The three that were governed by charter were Massachusetts, Connecticut, and Rhode Island. New York had at first been granted to the Duke of York, as proprietor; but when he came to the throne as James II the colony at once became a royal colony. New Jersey had been originally granted to proprietors, but was afterward bought by the King, and the same was the case with North and South Carolina.

The power to enforce the law was usually in the hands of officers like sheriffs, who carried out the directions of the magistrates, but when the law-breakers were too many or too strong, of course the power of punishing was taken up by the men of the community, all of whom in so new a country were accustomed to handle fire-arms, either from experience in fighting the Indians or because they were hunters or sportsmen.

There were, even from the very beginning, men set apart for training the men of the colonies in arms; and as the towns grew in size the men were formed into regular militia companies with officers of their own, usually elected. These

men did not have regular uniforms, nor were they all armed in the same way. But most of them had guns, and those who had not were armed as many of the English soldiers of the time were, with pikes, that is, poles tipped with a metal point. The guns were of course all loaded in the old-fashioned way, at the muzzle with a ramrod, the powder being carried in a powder-horn slung over the shoulder and the bullets being often put into a patch of greased cloth, so as to prevent the escape of the gases. The earliest settlers used "match-locks," guns fired with a burning fuse, but later flint-locks came in, and remained in use during all the colonial time.

But the soldiers of the colonies, though not well trained and greatly despised by the regular army, were best fitted for fighting in the New World where there were few regular battles, but the fighting consisted of skirmishing in the woods, each man looking out for himself and taking what shelter he could find. Even when it was necessary to attack an Indian stronghold—for the Indians long before the white men came used palisade forts around their towns—the fighting was not at all like that of the European soldiers. They had, usually, no cannon, and depended upon the use of fire or upon a

bold charge to destroy or capture the Indian forts.

During the time when trouble with the Indians was feared, it was very common to surround not only the more lonely houses, but even whole towns, with strong palisade fortresses. Where the neighbors were too few to build such a big stronghold they at least joined to make one strong blockhouse, so that they and their families could take refuge against an Indian attack. The blockhouse was made of very heavy square timbers, with thick, well-barred windows, narrow loopholes from which the settlers within could shoot. The upper story reached out over the lower, and had openings through which those above could shoot any enemies who tried to set fire to the logs or to beat in the door.

In the stories of James Fenimore Cooper there is more than one account of the attack and defense of such a little fort, explaining how the Indians would try to set fire to it by shooting burning arrows into the walls or on the roof. These arrows carried a bunch of burning birch bark or other light stuff. Against this danger the settlers provided by covering the roof with raw hides or making it flat and filling it with earth; and they also kept ready great tanks of

water, which, by means of gourds, could be flung upon the flames.

A number of these old forts, or blockhouses, still stand in New England.

Much of the colonial warfare was modeled on what had been learned from the Indians. Each man would carry his own provisions and the troops would march through the woods along the narrow paths under the leadership of a guide without keeping any regular order. The actual fighting was also like that of the Indians themselves, being a sort of duel between pairs of white men and Indians and seldom coming to a hand-to-hand struggle, or a charge of many at a time.

All this brought about an entirely new way of fighting, such as was not understood by the regular soldiers sent from abroad, and was despised by them until they were forced to learn it by serious defeats at the hands of the French and Indians.

CHAPTER VIII

THE INDOOR LIFE

IN viewing the circumstances of the colonial families we may say of them, in general, that they lived usually in great comfort except for the severe cold of the winters. Some of their ways would have seemed very strange to us. Thus we are told that a breakfast might consist of rye bread, butter, buckwheat cakes, and pie; dinner of salt pork, vegetables, and pie again. Pies were of course very popular in New England, and sometimes a stock was made at Thanksgiving and frozen to keep over winter. An old man, in speaking of his boyhood, winds up by saying: "In the evening we visited, chatted, ate apples, drank cider, and told stories. On Sunday nights the boys went courting."

The women's hands were seldom idle. Probably during even the courting spoken of as a Sunday night diversion the young woman did not sit with idle hands, but embroidered a lace veil or a muslin cap, or, if young enough, worked upon her sampler. This was a piece of linen containing a set of alphabets such as they used in mark-

ing household linen, the name and age of the girl who worked it, and often a rude rhyme or some pious sentiment.

The daughter of Myles Standish, for example, worked upon her sampler these lines:

> "Lora [Laura] Standish is my name.
> Lord, guide my heart that I may do thy will;
> Also fill my hands with such convenient skill
> As will conduce to virtue void of shame,
> And I will give the glory to thy name."

Sometimes the samplers contained pictures, but these were not common.

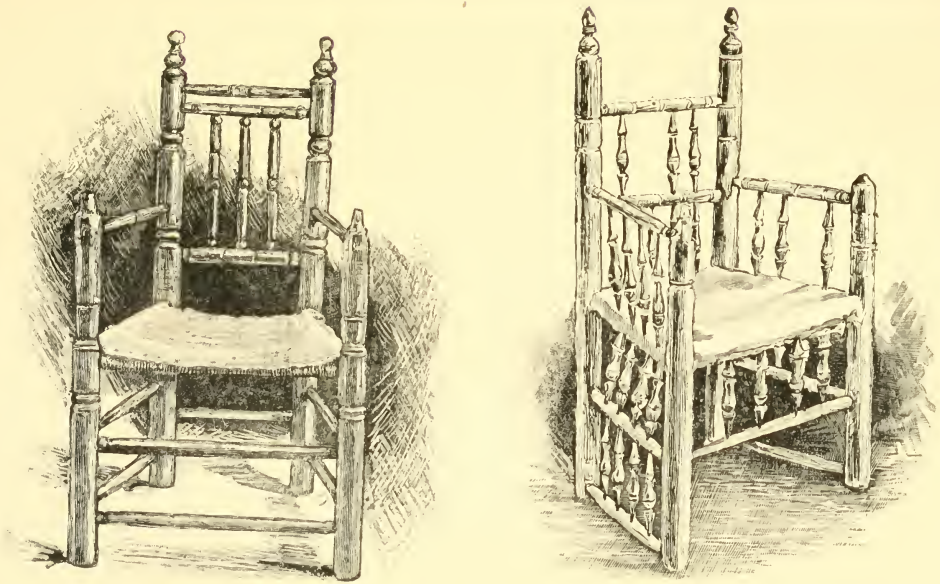
In looking around an old colonial home, we should notice the herbs that hung from the rafters, beams, and walls; the hour-glass upon the high mantel; the flint-lock on nails above the fireplace, where it was kept free from rust; the rows of candlesticks and the tray with snuffers that also stood upon the mantel.

Thurlow Weed, as quoted in an article in the *American Magazine* nearly a dozen years ago, speaks of the hours of leisure by the fireside in winter time as being the most valuable time to the farmer's son. By the firelight, even though doing some handiwork, a boy could read with keen appetite the few books that came his way. "I remember," he tells us, "to have read a his-

tory of the French Revolution while tending sap-kettles in a sugar-camp. I remember also how happy I was to borrow the book after a two-mile tramp through the snow, shoeless."

From the same article we take a list of the baptismal names given in a single family, undoubtedly a Puritan one. For those times the family was not large, consisting of only nine children, who were named as follows: Experience, Waitstill, Preserved, Hopestill, Wait, Thanks, Unite, Desire, and Supply. But with the downfall of the stricter Puritanism these names began to be disused, and even the Biblical names that lasted longer, are now kept up mainly where the memory of some ancestor is to be honored.

It is often said that in old times the hours for meals were very different from our own, and that dinner, for example, has changed from being a forenoon meal to one that is taken all the way from noon until late in the evening. But this does not come from any mysterious cause. When the lighting of the house was poor, and the people of the household worked hard from early dawn until nightfall, they naturally divided their day differently. The farmer who goes afield at four or five o'clock in a summer morning needs a substantial meal at least as early as noon, and



TYPES OF EARLY COLONIAL CHAIRS.

is quite ready for bed soon after sundown. So long as such conditions remained, the custom of taking an early dinner of course was followed, and most sensibly. Under the same conditions we should adopt the same rules.

We have not space to tell at length the story of the strict New England Sabbath. It began at sundown on Saturday night, ending at the same hour on Sunday night, and was strictly observed in a way to make everybody miserable. The only excitement that relieved the solemn hours was church-going, of which we quote an excellent little account credited by the *American Magazine* to Harriet Beecher Stowe:

"To my childish eyes our meeting house was fashioned on the model of Noah's ark and Solomon's Temple. Its double rows of windows, of which I knew the number by heart; its doors, with great wooden quirks over them; its belfry, projecting out at the east end; its steeple and bell, all inspired as much sense of the sublime as Strasburg Cathedral itself. How magnificent to my eyes seemed the turnip-like canopy that hung over the minister's head, hooked by a long iron rod to the wall above. How I wondered at the panels on either side of the pulpit, carved and painted as a flaming red tulip. The area of the

house was divided into large square pews, finished with a balustrade ten inches high. Through these loopholes the children could watch each other and report discoveries."

From a story of old times we learn with what delight the children greeted the setting of the sun on Sunday night, rushing into the roads with cries of delight and plunging immediately into the games that had been forbidden.

Sydney Fisher[1] speaks of Virginia and its conditions of life as being such as at the present time are not thought to be those that lead to prosperity or making a people great. He says: "There were no manufacturing industries, no merchants or tradesmen, few mechanics except of the rudest sort, no money except tobacco, and all the methods of exchange and business were cumbersome and slow." The land would have produced iron, indigo, lumber and beef, but all these sources of wealth were neglected.

There were few schools, and no communities where many people were brought together; and yet the Virginians, he says, became the most high-spirited, independent, capable men in America, the leaders of the Revolution, makers of the Constitution, and the statesmen of the

[1] "Men, Women, and Manners in Colonial Times."

country. This result he explains by saying that outdoor life gave these men health, the carrying on of their great farms gave them ability to direct affairs, and the leisure they enjoyed gave them time for reading and for thought.

A thing that made the matter of clothes most important in the old days was the fact that clothes were a sign of social rank. The lower orders were forbidden to wear the richer fabrics and the ornaments of dress such as lace and jewelry. The wig also was generally worn by those who were entitled to be considered gentlemen, and the right to wear it depended upon one's birth and family. In general we may say that the richer colonists tried hard to follow the English fashions of the time, and that the Virginian cavaliers followed the court fashions and the New England Puritans the Roundhead ways in England.

The fashion of wearing the hair, for both men and women, was elaborate, and even sailors and soldiers wore their queues and pigtails. But of course these matters of fashion did not come up until after the plain days of the first settlers, whose dress had to be simple and serviceable—which accounts for their frequent wearing of leather, already spoken of.

The members of pioneer families made great use of skins of animals, making hats and caps and coats out of raccoon skins, bear skins, and especially the skin of the deer. We see a similar costume worn to-day by hunters of the west, whose garments of fringed buckskin are yet familiar to us in pictures. In the woods, where brush was to be met with, leggins had to be worn in order to prevent the trousers being torn to pieces or ruined by mud.

Country people wore homespun, and were very fond of bright colors given by home-made dyes. A garment that countrymen were fond of and that has gone entirely out, was a sort of wide trousers reaching a little below the knee and being much like the Scottish kilt, except that there was a place for each leg. These men, too, were the first to wear long trousers instead of the more fashionable knee-breeches, silk or woolen stockings, with metal buckles at the knee and on the shoes.

The dress of the Virginia gentlemen was handsome and dignified. The coats were long-skirted, waistcoats often of rich fabrics; they were ruffles and lace, short breeches, silk stockings, buckled shoes, and, for riding, long boots, often with large tops so they could be pulled well up over the

leg. In rough or rainy weather they wrapped themselves in great cloaks.

The dress of the poorer men was similar in shape, though naturally of coarser materials. Both men and women delighted in bright colors, as was fashionable in England at the time. The women dressed expensively, even extravagantly, in hats made of beaver, silk and flowered gowns, bright scarlet cloaks and rich lace, all displayed at church on Sunday and in the many social gatherings.

Edward Eggleston says, in brief, that "life in the colonies was simply the life of Europe of the eighteenth century made small by reflection in the provincial mirror"; and the same assertion may be made of the seventeenth century except for such changes as life in the wilderness made necessary.

The chief things to note are the fondness of the people for bright colors and the wearing of ornaments by all those who could afford either jewelry or its imitation. The women's wardrobe included many articles no longer needed because the houses are better warmed and there is less exposure to the weather outdoors. Great hoods, thick mittens, heavy wadded capes, and a multiplicity of skirts, had to be worn in those days

during the winter. The men, too, went about armored by thick dress against the winter's cold.

The cut of garments was not such as to fit very accurately, and it was a common thing to hand down clothing for more than one generation. Certain articles, of course, such as moccasins, were adopted from the Indians, especially by those who lived a similar life. In the men's dress we must not forget the shot-pouches, the powder-horns, the swords and the guns, that made the hunters and the gentlemen picturesque.

The unpaved streets made heavy footwear common, and instead of boots, the women had clogs, or rough foot coverings, to go over the shoes, or iron pattens to lift the foot above the mire.

The clothing of the children of the better classes was in miniature the same as their parents', and little boys in skirted coats, long waistcoats, and ruffles, and little girls with wide petticoats, straight bodices, and tiny hoods and capes like those of their mothers, sat with their parents in the high pews of the meeting-houses. In general, while of excellent material, the clothes of colonial times were far from being well fitted, graceful, or finished with the neatness to which we are accustomed.

As to the food supply, it has already been explained how abundant it was, as soon as the colonists had learned to use what the country gave them.

Mrs. Earle[1] tells us that in few things have ways so changed as in the serving of meals. The old pioneer table was a narrow board laid upon trestles and covered by a "board-cloth." For this purpose the smoothed boards were used, packing-cases from England being saved because they were smoother than boards could be made in the colonies, where there were no planing-mills. There was plenty of table linen, and particularly of napkins, for much of the food was taken with the fingers, the first fork coming to America for Governor Winthrop in 1633. In the middle of the table stood a large salt-dish, and along the sides were set cups for drinking, spoons and knives, and great slabs of wood slightly hollowed out, instead of plates. These were the trenchers, and were used just as plates are to-day, though they were rare enough to make it common for more than one person to use a single trencher.

In the scarcity of earthenware many things besides plates were made of wood, even bottles and

[1] "Home Life in Colonial Times."

drinking-cups. Instead of pitchers were often used little casks made and hooped like barrels. Some families had large platters made of pewter, and these were scoured bright and put upon the kitchen dresser, as silver might be exhibited on a modern sideboard.

Much of the food was served in soups, stews and hashes, and could be eaten with spoons. The spoons also were made of wood and pewter, with a few of silver for the more luxurious, while the Indians made excellent spoons out of horn. Glass of all kinds was at first an extreme rarity in America, and even crudely made bottles were valued highly. Its place was taken at times for drinking-cups and bottles by cups made of leather and jugs of the same material. Horn cups were also not uncommon, and gourds could be made not only into drinking-cups but into dippers and scoops.

Of course there were a few rich people who were able to import from England china and glass and to furnish their tables richly with silver, but we are telling of the ordinary colonist household.

On each side of the narrow tables we have described were long benches, and only the elders sat, even on these uncomfortable backless seats,

the children often having to stand throughout the meal. Dinners were not served in courses, but everything was put on the table at once, and, according to Mrs. Earle, the pudding, when it was served, was the first thing on the bill of fare.

In the better houses there was considerable form and style in the serving of meals, but among the poorer sometimes a meal consisted simply of putting a great dish of food in the centre of the table and letting each one of the company help himself from the same dish with a big spoon.

In telling how a family entered the wilderness and built up its home, we have given a good idea of what passed for furniture in the rude cabins, mentioning the old settle as especially necessary before the big fireplaces. We have also told how, gaining a little time and increasing in skill with the axe, the furniture, though rude, became more than mere makeshifts; and it has been said that for the housewife the most important part of her household goods was the loom and the spinning-wheels for making the family clothing.

In speaking of the food and the table we have been led to telling something of the tableware and of the things used for cooking. The rest of the furniture used in colonial houses was mainly made up of articles for covering the floors, which

were very necessary in the unheated houses, and the room furniture that helped so much in the comfort of living.

It will be understood, of course, that every scrap of cloth found its use and was saved to the smallest bit. Rags and remnants were put away until a stock of them was gathered, were then tied or sewed into long strips, and made into rugs, either by weaving or by braiding or by being sewed together. We still see in old houses the rug carpets made out of these strips, either by curling them around themselves in a flat spiral and sewing the edges together, or by braiding them into strips joined in the same way; or, when they were thin enough, weaving them into a rough fabric that not only wore well, but had a very artistic effect because of the rich pattern made by the contrasting colors. Pieces of silk gave material for quilts, and part of the artistic taste of the women went to the devising of curious patterns for putting together the little patches to produce striking results. Many of these patterns became very popular and were, as a favor, shown by one housewife to another.

The bedsteads were very often provided with high posts at the corners, since it was almost necessary that the sleepers should be protected

from the cold rooms by heavy curtains hanging from a frame that could be drawn around them. Such bedsteads were used in the old country for the same reason, and were sometimes very elaborately carved.

The furniture-makers of about that time were very skilful workmen, through lifelong practice at handwork and because during their apprenticeship they had learned to copy the best models in old furniture as handed down for ages. Things were made to last, and those forms that lasted the longest were apt to be followed as good models. Besides, in the old countries, where wood was not plentiful, that form of table or chair which made the best use of the least material would be chosen by cabinet-makers.

Most of the pieces that went to the making up of the old furniture were hand-shaped, the only machine tool that was in common use being the turning-lathe. Consequently there was no need to choose for furniture forms that could be easily made in great numbers by machines—a thing that has done away with many of the best patterns.

The chests of drawers, cabinets and other places for putting things away, were usually set upon tall legs, so that the housewife might be

sure that the space beneath could be kept clean. It was not at all unusual in those days when few families could possess many pieces of furniture, to make one that combined several uses. A good example was the old-fashioned secretary. This, in one piece of furniture, combined a chest of drawers, atop of which came a writing-desk with a lid that opened out to make a writing surface, thus showing a set of pigeon-holes and small drawers, and above this came a few shelves, enough to hold all the books then likely to be in any household.

A tall, flat piece of furniture was a set of shelves for the kitchen or dining-room which enabled the housewife to put on view her stock of brightly-scoured pewter. Another thing valued by wives was an oaken chest, often carved, to serve for the storage of fine linen, while the stock for daily use was kept in chests of drawers or linen-presses—cupboards with shelves.

Clocks of course were rare at first, and found only in the better homes, the poorer people depending upon sun dials or upon a noon-mark—a mark made where the sun cast a shadow on some doorway or window or post just at noon. Other ornamental pieces of furniture were the fire-irons and andirons that made grand the principal fireplace.

In the ruder homes for light in the evening they depended upon their great wood-fires or used pine knots or torches. The pitch-pine knots burned so clearly that they were commonly called candlewood, which was saved carefully for lighting. Of course the greatest use of these pine knots was in the South, but they were also frequent even so farth north as Maine.

At first there was no tallow to make candles, and even after domestic animals became commoner the candles were expensive and were used with great care. The making of the candles at home was hard work. The tallow was melted in great kettles and then bits of wick of hemp, tow, or cotton (and sometimes even the down of milkweed) were tied to long sticks so that they could be lowered into the melted tallow. When the tallow had hardened on them, they were dipped once more, and thus gradually the dipped candles became thick enough to use. By using two kettles the housewife could always have one heating while the other could be used for dipping. At a little later date the melted tallow was poured into hollow tin forms, or moulds, the wick being suspended in the middle, and this made the moulded candle. Sometimes men traveled about with these moulds, making candles for

different families. Wax candles were made after the farmers began to keep honey bees.

Substitutes were made by dipping the pith of rushes into grease, forming rushlights, or by moulding candles out of the berries of the bayberry bush. These last were much valued because of the pleasant odor they gave when burning. The bayberry candles were more costly than tallow, did not bend so easily, and burned slowly. The bayberry bushes grew everywhere, and the berries were often gathered by children.

When the colonists had learned to capture whales, which, in the early days were found not seldom even off the shores of Long Island, they secured two excellent materials for lighting. The whale oil could be burned in lamps, and was used universally until the cheaper kerosene came in, and the spermaceti taken from the head of the whale made very superior candles.

Housewives made the most of the expensive candles, carefully using them to the last bit in a little wire frame called a "save-all."

In the better class houses candlesticks were of pewter or silver, but they were used in every form, even to a simple chandelier of crossed sticks at the ends of which were sharp nails to support the tallow-candles.

Lamps at first were like those of the old Roman days—shallow dishes with a spout—but afterward became very elaborate, and ordinarily they were used without chimneys, though sometimes covered with glass shades to keep the flame from the draft. Glass lamps took the place of pewter as that metal became rare, and in form were much like the lamps to-day. When they used whale oil they did not need chimneys to make them burn clear.

Getting a light was by no means a simple matter until very late in the country's history. The fire once started was carefully kept alive by being buried deep in the ashes, so as to burn slowly. If it went out there might be no way to light it again except by sending to neighbors for a coal of fire, which was brought back in ashes on a shovel, in a pan, or on a bit of bark. This, in some places, was easier than to strike a light with flint and steel, but nearly all pioneers had these together with a box of tinder, which was made of charred linen, sometimes rubbed with gunpowder, or was a bit of dry vegetable fibre, moss, or a fungus. The Indians used a tinder made of a fungus on the birch trees, and such secrets as these the colonists learned from them. After the fire was once struck, sticks

dipped in sulphur were held against it, and this gave the flame. The first friction matches, even in their expensive form, were not known until the early part of the nineteenth century, about 1827, and, according to Mrs. Earle, eighty-four of them cost twenty-five cents.

For warmth the chief dependence was the kitchen fireplace, so big that it was really a room in itself and was supplied with logs that sometimes had to be drawn in by a horse. Within the chimney-place benches were sometimes put. Over the big log-fire cooking was done by hanging kettles and pots upon long chains. Within the bricks that enclosed the front of the fireplace were ovens that could be heated by being filled with live coals. After these had remained long enough to give a hot oven, they were drawn out, the pans put in, and the door closed, so that the cooking was done by the heat retained in the bricks.

The big kettles were rather expensive, and formed part of the housewife's treasures.

A device much valued for baking was the so-called "Dutch oven." This was a device of sheet iron or tin, open on one side, and could be stood so as to face the fire. Another contrivance sometimes called a Dutch oven was a big kettle

with long legs to keep it out of the deep ashes, and having a cover like a deep pan. It was put among the coals and coals were also heaped on top of the hollow cover, so that it was heated above and below. In such a kettle a great heat could be kept up for a long time.

Almost all the cooking things had to have long handles, for the heat of the fires kept the cook at a distance. For roasting meat various methods were used, the simplest being to hang it from a string so that it could be turned constantly before the flames. An improvement was the "roasting-jack," which was a chain that sometimes had clockwork to keep the meat turning.

It has been said that the kitchen fire was the main reliance for heating, and it can be imagined how cold the unheated houses became in winter. Old diaries speak of the ink freezing upon the pens of their writers. The bedrooms were icy, and could not have been slept in except for the beds, which had heavy curtains, warm coverings, and were sometimes heated by means of the warming-pan, a deep pan for containing hot coals and having a long handle by which it could be thrust under the coverings to remove the icy chill.

CHAPTER IX

WHAT THE COLONISTS KNEW AND THOUGHT

WHEN we are told that the men who came with their families to America went out from England soon after the great age of Queen Elizabeth, we must not be led by that to think that these men had anything of the brightness of mind and the wide, if curious, learning, that belonged to the upper classes, to such men as Francis Bacon, Sir Walter Raleigh, Sir Francis Drake, and Lord Burleigh, who was for so many years the Queen's most trusted adviser, or even the knowledge that went to make the many lesser dramatists of the time.

These men had learning, wisdom, and knowledge of the world, but, for the most part, the colonists came from the lower classes. Even where they called themselves gentlemen, they were not educated, or readers, who knew much about the world or the learning of the time. They were, it is true, familiar with such wisdom of the day as came into popular speech. They knew the current sayings and proverbs, the

stories and ballads of the time, and, if they came from cities, they had general ideas about such subjects as came up in general conversation. In this way they had learned something of the great voyages of the time, something of the wealth that was taken by Spain out of the mines of South America and the West Indies, something of the great countries of Asia, but only by hearsay, and usually through the wonder tales of travelers.

One thing, as Edward Eggleston reminds us, in which nearly all the men of the time, both learned and ignorant, had some knowledge and more superstition, was astronomy. Upon this subject nearly all the world of the day still believed in what is known as the "system of Ptolemy," that is, they thought that the whole universe that they could see revolved about this world as a centre. The sun, the moon, the stars, were fixed in great crystal globes or spheres, one within another, and turning in various ways about the central earth so as to carry with them the heavenly bodies, set in them like jewels in a ring.

It is true that learned men here and there had begun to doubt this system, which had come down for many ages; and these men had begun to believe the system of Copernicus, which was

much nearer the truth in making the sun the centre of our system, and in understanding that many movements of the heavenly bodies came from the spinning of the earth.

But besides the mistaken idea about the make-up of the universe, there were fixed in the popular mind many beliefs that had come from the old astrologists—those men who thought that all human affairs were governed and ruled by the motion of the sun, moon, planets, and stars. It is hard for us to understand how general this belief was. It was accepted by men of great ability who kept in their employ private astrologers who let them know whether or not any undertaking would be entered upon with any chance of success more at one time than at another.

Besides this special study of astrology, there had come to be among the common people a number of absurd notions connected with it, and the ruling power of the heavenly bodies was borne in mind in most of their occupations. Certain things like planting of seeds, must be done at the full moon, certain others like pruning at the waning of the moon; some days were lucky on account of the appearance of the heavens, and others for the same reason foretold disaster.

Such ideas are now almost dead, except for a few odd notions surviving here and there among the ignorant, such, for instance, as that there will not be a settled change in the weather until there be a change in the moon; or that serious harm will come to one who sleeps so that the moon shines upon him. But the beliefs about luck or of charms that survive to-day are considered lightly and rather as a subject for joking than as serious matters. But all during colonial times these ideas largely ruled men's affairs.

Among these notions those in regard to comets were particularly wide-spread. It was believed that the appearance of comets in the sky always betokened some great event. Whether this event were fortunate or otherwise depended upon men's ideas of what was signified by the shape of the comet during its appearance.

Another idea that was most wide-spread and faithfully believed related to the origin of insect and similar life. This was not confined entirely to ignorant people, though most general among them. It would be difficult to give examples of all the various forms this notion took, but in general it may be expressed by saying that wherever there was decay of one form of life, it gave rise to another. Thus it was thought that

bees came from the decaying carcasses of animals, and frogs and insects of various sorts were supposed to be produced by pond slime and decaying vegetable matter.

Such beliefs as these were not, of course, very important as affecting men's actions at the time, but they showed how little knowledge of the world about them was possessed by the ordinary people.

The general notions of natural history were no less foolish. Even fairly educated men, for example, believed that swallows at the end of the summer plunged to the bottom of rivers and streams and passed the winter buried in the mud. The whole subject of the southerly migration of birds was equally mysterious and gave rise to a great number of absurd theories.

In attempting to imagine the nature of the powers that rule our world, the men of the early colonial times naturally enough imagined the powers above to be not altogether unlike the earthly powers they had known; and since the society which they had known had been organized by a strict division into classes in which all people were divided into an aristocracy and inferior orders, the colonists came to look upon the heavenly powers as divided in the same way.

OLD NEW YORK MANSION.

They thought of the Creator as being a king, or great ruler, such as they had seen at the head of the states from which they had come. And as the earthly kings were attended by throngs of courtiers, so it was believed that the Creator had his great followings of inferior beings who yet were superior to man and who held toward him the same relation that the courtiers held toward their king.

Nor was it the heavenly powers alone that were considered to be divided thus. The great Adversary, Satan, was likewise believed to be, in a way, the monarch of an enormous kingdom made up of inferior devils and demons who served in his train and were ready to carry out his mischief-making schemes.

This belief as regards the devil and his ministers led to real evils, for it is to this belief that we must trace the terrible witchcraft delusion which was once so widely extended in England and which came across the sea to the colonies and was the cause of cruelties almost innumerable.

Unable to account for the strange illnesses, mental or physical, that occasionally seize upon mankind, or the occasional diseases that affected their animals, it was very natural for the believers in the great power of Satan and his inferior

demons to lay the evil doings to these ministers of evil and to human beings under their control.

It is impossible to give any idea of the many varied shapes which the witchcraft delusion took, but it may be said, in general, that the process in seeking out a cause for ailing children, a series of disasters, or, in short, any unexplained series of accidents, particularly if they affected a single person, was to select some victim, perhaps oftenest an ill-natured old woman who may have spoken hastily and malevolently against a neighbor, and then to accuse the poor creature of witchcraft.

Against such a charge, defense was almost impossible, and those who would have been inclined to defend the victim were in many cases frightened away by the fear of being involved in her fate. The leading men of the communities, the clergymen, the magistrates, the rulers, were, for the most part affected by the same superstition as the most ignorant of their people. And even where they were in doubt it was dangerous for them to express their doubt for fear of being accused of impiety.

The argument that was used to prove witchcraft was the same that supported the institutions for which men had the most reverence. The be-

lievers in the delusion would point triumphantly to the mention of witches in the Bible, citing the case of Saul's visit to the witch of Endor and quoting the text of the Old Testament that declares "Thou shalt not suffer a witch to live."

In the face of such authorities, and at a time when no one dared, for fear of the awful charge of heresy, to dispute what seemed to be plainly asserted by any of the countless texts that might be quoted from the Scriptures, there was no possibility of fighting against the universal sentiment back of the witchcraft persecutions. To deny that there were witches, to claim that the accused ought not be put to death, was to lay one's self open to the charge not only of heresy, but even of treason both to Church and to State. The King and all the constituted authorities claimed power over their fellows by virtue of Scriptural authority. The church itself, which, in those days was second only to the King, if even to him, likewise rested upon the same Scriptural foundation. Such being the case, it was impossible in the face of public sentiment to rescue from trial the poor creatures suspected of witchcraft, and in the trials themselves there was little chance of escape.

It is well known to lawyers and others who

have studied the history of criminal law, that the persons accused of crimes, particularly after the cruelties of torture, or when weakened and driven half crazy by the severities of the old prisons, and confronted by a crowd of accusers all of whom had lost their feelings of kindly humanity through their superstitious fear—are really out of their minds. It is impossible to foretell what lies or absurdities such persons will say. Many of the law books contain cases, particularly in these witch-trials, where the poor creatures driven out of their senses, have made long and elaborate confessions which we now know must have been no more than nightmare dreams of their tortured brains.

The only thing that put an end to this terrible state of affairs was the fright of the more sensible members of the community at the enormous growth of the delusion. It soon came to be impossible to say who would be free of accusations of witchcraft. No one was safe, even if of the highest standing and the best character. It was felt that the horrible trials and executions must be stopped, and to this feeling alone is due the end of the witchcraft delusions.

While no other superstition resulted in so much evil, yet there were many quite as difficult

for us to understand as the belief in witches. There was thought to be a whole train of sprites, demons, hobgoblins, and similar creatures, whose existence was not doubted by the ignorant and who made many unhappy people miserable by their imagined doings. The belief, for example, in haunted houses was a natural result of this feeling that the air was full of evil spirits and the ghosts of the departed. Those who were mentally lacking were believed to be possessed by devils, and from the knots in the tangled manes of horses to the blighting of a crop of grain, the doings of these enemies of mankind were believed to be endless. In many cases they were thought to be the causes of disease, and of death.

The amount of medical knowledge in England during the colonial time was no guide to the amount of knowledge possessed by those who cared for the sick in America. There were virtually no periodicals, there was no body of educated men, and no medical books, that could give the colonial practicer of medicine any true knowledge of the healing art.

The men who in the absence of educated doctors were called upon to cure wounds, to heal fractures, and to care for the disabled generally,

usually were guided by a few old-wives' notions that had been handed down for nobody knows how many ages. Really educated doctors can hardly be said to have existed in the colonies, not because such men would not have found plenty to do, but because men who were thus skilled in their profession were far from plenty in the home country, and there was little to tempt them abroad. Consequently, those who practiced physic were the mothers of families, particularly the wives of owners of large estates, who, as in England, were expected to know the use of a few drugs, to be skilful in caring for small injuries, and to be handy in the sick-room; next in importance to those were the barbers who had for many years been accustomed as part of their business to "let blood" that is, to bleed patients in order to cure them of fevers and a dozen other ailments that were supposed to come from the state of the humors of the body; and, third, may be reckoned the clergymen, the teachers, and other educated men.

The common belief of the time about these humors of the bodies was that irregularities or illnesses and diseases came from there being too much or too little of one of "the four humors" of the body. As Eggleston gives them, "these

four humors were known as bile, or choler, blood, melancholy, or black, bile, and phlegm."

It was easy to suppose that the simplest way of changing the amount of any one of these humors was to open a vein and let a little blood flow. And this was done in season and out of season, whether the person were well or ill, under a general idea that bleeding now and then was a good thing, and that in the case of the sick it must be beneficial. Even the well people were bled now and then to keep them in health.

Besides the women and the barbers, and the others we have mentioned, there were people called "bone-setters"—men who had acquired, either by experience or by inheritance, some knowledge of the art of caring for broken bones, or putting dislocations in place. These men being called upon in such cases, naturally came to consider themselves doctors, and often added to their practice some knowledge of the properties of common plants or gained from the Indians some hints in the use of herbs.

In those days in the absence of any science of medicine, the common people would go with their troubles to anybody supposed to be wiser than his fellows and ask for advice, simply for the lack of knowing what better to do. In this way

clergymen especially were often called upon to treat the sick, and they also found themselves bound to learn something about the useful household remedies and the commoner drugs.

One curious notion entirely unknown to most of us to-day ruled almost universally in the medicine of two or three centuries ago. This notion was based upon two general ideas. The first was that when a person was sick, it was impossible he should get well unless some cure was applied. This doctrine is one that is only too much believed in down to the present time, and the difference between their notion and ours is found in the fact that they believed that it was a marvel when a patient recovered from an illness without the help of some strange remedy, while we know that the best doctors and nurses can in most cases do no more than see that nature is not interfered with and that the strength and spirits of the patient are kept up. The people of colonial times looked upon the doctor or his American substitute as something of a magician who worked wonders by means of the secret magical properties of various substances of which he held the knowledge.

The second notion that ruled the medical science of the time was the doctrine of "signa-

tures." This proceeded from the belief that for every disease there was a remedy which had been created for the purpose of curing that trouble. The doctrine of signatures asserted that there was connected with the plant or other remedy a sign by which we might know what things were adapted to the curing of certain disorders.

A common example that every one will appreciate is found in the plant "hepatica." In the old days, the fact that the leaf of the hepatica was believed in its shape to resemble the liver, and that the color of the under side of the leaf is also like that of the liver, would have been enough to establish its claim to be considered a cure for liver troubles. Whether such an herb was administered pounded in water, boiled in vinegar, stewed in wine, or applied as a poultice, would depend entirely upon whatever notion happened to hit the mind of the medical men. This resemblance between the plant and the liver was taken as the plant's "signature," or sign as to what it was created for—the notion being that everything must have been created for *some* purpose, and usually for some purpose connected with the good of mankind.

Of course it is true that repeated trials of dif-

ferent herbs through all the course of the ages had taught men something, and even in these times some of the best known remedies still in use to-day were of recognized value. But, generally speaking, much more dependence was to be placed upon the notion of " humors " (which, again to quote a statement made by Eggleston, might go wrong in " eighty thousand ways "), and in the magical doctrine of signatures than even in carefully collected trials of the various drugs.

There were at that time, of course, a few skilled doctors, even in the colonies, but these men were greatly hindered and confused by the claims of rival schools of medicine. There was, one might almost say, no true science at all, either of chemistry or of medicine, and remedies of a purely magical nature were held in the same esteem as those that really had a claim to usefulness. In the absence of any real knowledge of the body or how it was nourished, of the circulation of the blood and of the part played by the different organs, there could be no true science of medicine built up by the work of practitioners.

Though we have given merely one instance of the complicated idea of signatures, it was really a great and elaborate system which had to do

with the influence of the planets upon minerals and plants, and also with a mysterious something which they called "sympathy," which (Eggleston suggests) may have been taken from some strange notion of the magical power of magnets.

Together with the strange properties of plants, there was a strong belief in the good effect of prayers or magical sentences inscribed upon scraps of parchment and often carried about to ward off evils. It is said, in a note to Chapter II of Eggleston's "Transit of Civilization," that "toothache was cured, in Boston, by giving a sealed piece of paper on which was written a prayer, beginning, 'In the name of the Father, Son, and Holy Ghost, preserve thy servant,' —and so on."

The strange warty appearance of a toad's back and the common belief that toads were poisonous, was enough to convince people of the time that if toads were ground up and made into a powder, this powder would serve as a cure for eruptions of the skin and also would be an antidote against poisons.

It can easily be seen that in medicine practiced upon such principles as these there is no end to the strange fancies that may give rise to belief in curious remedies.

This magical theory of medicine was even carried so far that it was believed a wound might be cured by applying a certain ointment, made of no matter what, to the blade of the sword or dagger that had done the injury. And in a similar way sometimes attempts were made to remedy a bleeding by sprinkling some other magical powder upon the blood itself rather than on the wound. In this case the cure was believed to be brought about by "magnetism," "a term," says Eggleston, "that has covered more ignorance than any other ever invented."

In order to show the change in opinions, we quote from a recent medical paper opinions of some eminent medical men.

From Sir John Forbes, who was physician to Queen Victoria, comes the statement: "Some patients get well with the aid of medicine, some without it, and still more in spite of it." From Dr. James Johnston, Fellow of the Royal Society of Great Britain, come these words: "I declare as my honest conviction, based upon long experience and reflection, that if there was not a single physician or surgeon, chemist, apothecary, druggist or drug, upon the face of the earth, there would be less sickness, less mortality, than now prevail." From another Fellow of the Royal

Society, Francis Galton, we may take a proverb (which he quotes as a consolation to explorers who may have to go into countries far from medical aid) that "Though there is a great difference between a good physician and a bad one, there is very little between a good one and none at all."

It may be that these modern authorities are only trying to prevent too great a reliance upon medicine or distrust of nature; but their opinions at least will show what a complete change of opinion has taken place between the days of the colonists and our own times.

Among the curious drugs whose powers were believed in there is none to which the people of these days of the seventeenth century gave more importance than the so-called "potable gold," which means "drinkable gold." Believing that in astrology the sun was the most powerful or potent of all the heavenly bodies, and believing also that there was the greatest sympathy between the sun and the metal astrologers thought belonged to it—gold, they reached the wise conclusion that if gold could be made to serve as a drug, its effect as a curer of all ills must exceed that of any other remedy.

It is hardly worth while to run over even a list

of the more important things that were thought to be curative in effect. It is like reading extracts from some pretended magician's book in an old fairy tale. For instance, there is the "bezoar-stone," which was supposed to be an antidote for all sorts of poisons and was believed to be found in the inside of a wild goat of the East.

As no one knew exactly what the bezoar stone was like, and as different ones were said to differ in size, shape, and color, it is easy to see that almost any odd stone could be palmed off upon the ignorant as a wonderful remedy.

Like the bezoar stone, people regarded serpents' flesh as being excellent against poison; and, indeed, remedies of some kind were made from nearly every part of every animal. Some of these drugs were made of substances even to read of which is disgusting. Perhaps one of the least unpleasant was a remedy for fever, which consisted in a dead spider shut into a nutshell and worn about the neck against the skin.

From the Indians was derived a great deal of nonsensical medical practice, together with a few really valuable hints; and since it was natural in the colonists to believe that the Indians knowing nature so well, were likely to know the value and

the use of the unknown plants which were found in the New World, it soon became the custom for quacks and pretenders to claim that they had learned most valuable medical secrets from the Indians. Thus grew up a form of medicine practiced by men who called themselves "Indian doctors" or "botanical doctors."

Even after some time had elapsed in the colonies there was no improvement in its doctoring. At first, when colonists were sent over, it was usual to send with them at least one man who had some knowledge of medicine; and it became the custom for these men to train one or two assistants while in the New World. But after the colonists began to come in smaller parties, of their own motion, there was no longer a sufficient supply of skilled doctors from the home country, and people, as the colonists became more numerous, were compelled to rely upon the help that could be given by the pupils of the first medical men, and naturally enough, the training of these younger men had been very imperfect. The self-taught quacks and pretenders to medicine could not have had any good training, and yet they were bound to engage in active practice, owing to the great prevalence of accidents and illnesses in a people living under new condi-

tions and exposed to the dangers of the wilderness.

In judging the acts of people of colonial times it is not always fair to judge them as if we could understand their feelings. In our own days we have learned to trust much more in our reason and common sense than they ever thought of doing. Their first idea when in difficulty was to find some one to obey.

In our own day we read, we question, and we talk over among ourselves, everything that is done. If we do not approve of the doings of *our* officers and magistrates, we blame them because their ideas do not agree with what we think is right or just; but in the colonial times people did not often claim the right to judge their betters.

There seems to be little trace in the early days of the colonies of any love for the beautiful in nature. Few of the early settlers seem to have thought of the ocean, the shores, the great forests, and the meadows, as interesting or beautiful things. They were simply rough and troublesome surroundings to be conquered and made tame and civilized.

We find little trace of any care for nature, even in the writings of poets; but this may pos-

sibly have come from the fashion of the time, since a poet would not be likely to write what would be looked upon as foolish by those who were to read his lines. The age that had produced the Elizabethan poets could not have been lacking in men or women able to see the beauties of nature, but if there were a few such, the fact that they have left no trace and that they are never appealed to by the writers of the time, shows that most of the settlers and early colonists could have taken no very strong interest in the wonders and beauties of the New World to which they had come across the seas.

From the way in which the colonists were founded, North and South, it came about that the feeling toward the King and ruling powers in England was different in the two sections. At the South there was among the men of the higher classes much loyalty to the Crown, and even when for a time there was hard feeling toward their governors, this loyalty was hardly shaken. We have seen already that at the time of the Commonwealth in England it was thought necessary to send a fleet over to compel obedience to Cromwell's government.

At the North the feeling was much less friendly toward England, since too many had been driven

across the sea by harsh treatment at home, and they were less friendly with the ruling classes than the Virginians. The Puritan government in England for this reason was most friendly to the Northern colonies, and left them to look after themselves. This was changed again when the Stuarts came back to the throne.

Toward foreign nations the general feeling of the time was that all foreigners were enemies, and the only thing that kept this from being universal was the fellow feeling of English Protestants toward the Dutch in their struggle with Catholic Spain, and with the French Huguenots. The more distant nations at that time were thought of only as enemies to the Christian religion, as pagans and infidels, who, as hostile to Christianity, were entitled to little or no consideration at the hands of Christian men.

A similar belief of the colonists in regard to the Indians had much to do with the hatred that grew up between the two races. The people of that time, with their idea that the whole world was divided into two kinds of nations, or countries: namely, those who were Christians and therefore were under the special care of God, and those who were pagans, or infidels, and so might be looked upon as enemies of the faith and as

foes to all that was good, seemed to think it no harm to misuse or maltreat the pagans, and cared little to keep faith with them. Their way of putting it was to say that the Indians worshiped the devil, and this they thought was proved by the strange doings of the Indian medicine men, the sorcerers, as they often called them.

Again and again in the books of the time, and in the letters and journals, we come upon the statement that the Indians were wholly wicked, and were devil-worshipers. Thus they were classed with witches as enemies of mankind, best put out of the way as soon as possible, and entitled to no kindness.

This feeling on the part of many colonists was held even toward the Indian women and children. It is not meant that the better men and women in the colonies were either so ignorant or so cruel, but the feeling that the Indians were vermin was very general; indeed, it may be said to have been the most general feeling in the colonies.

CHAPTER X

BOOKS, READING AND EDUCATION

IF we were to give only the *number* of books that were brought over by early settlers, we should get a very wrong idea of the amount of reading and literature in the colonies. The libraries of the time were made up very largely of long and dull discussions upon religious matters. Besides Bibles and Prayer-Books, there were a whole class of works meant to teach the living of a pious life, and these were spun out into dull and endless discussions of the duties of the Christian in every possible circumstance of daily life.

The great plenty of works of this character may be explained by the fact that in those days nearly every form of education was devoted to a religious purpose.

Gradually to colonial libraries were added books of general information, those that told farmers how to manage their land and crops, and treatises on various useful arts, and it was still later before we find anything in which we should

take the slightest pleasure as books for reading. The masterpieces of Elizabethan literature, such as the works of Shakespeare or Bacon or Spenser, together with the Essays of Montaigne and books of this character, did not become at all common in America until after the Restoration in England had made people willing to read something besides the heavy books on the practice of piety and the great volumes of sermons on disputed points of theology.

The first printing-press in America was five years in the Virginia Colony before any one came who was able to use it. A practical printer came over in 1620, but would print only what he liked, making a great deal of his importance. So a year or so later another was brought over and the first one was sold to pay his own debts, working as a hand on a plantation until his death. The second printer's work included only notices of the sailing of ships, the governor's orders, price-lists, and lists of servants sent to the plantation. It was not until a whole generation later that a press was brought to New England and used for printing Bible extracts and missionary leaflets. Soon after this the great coming of Puritans to New England began, and the printing art rapidly grew in importance with the

coming of these well-to-do and educated settlers.

As to American authors in these early days, one might almost say there were none. It is true that a few of the early travelers, notably Captain Smith, had written books telling what they had done or seen in the New World, that a few clergymen had produced for themselves various theological works of which there were already too many, and that there had been a few versifiers such as Anne Bradstreet, who dared in a timid way to try her powers as a poet and became known as the "Tenth Muse lately sprung up in America."

In running over the books called American between the time of John Smith's account of his adventures and the time of Cotton Mather, about the end of the seventeenth century, we find that almost every title might well be that of a sermon, the few exceptions being the books of travels of which we have spoken and some discussion of the rights of men under the laws. The poets may almost be numbered upon the fingers of one hand. Among them the first was Nathaniel Ward, author of "The Simple Cobbler of Agawam"; then comes Anne Bradstreet, daughter of the Governor of Massachusetts, who is fol-

lowed by Michael Wigglesworth, author of a most terrible production that seemed to have been known throughout New England and was enough in itself to account for almost any amount of religious unhappiness. This poem was known as "The Day of Doom," being a poetical description of the great and last judgment, and of course showed its greatest power in depicting the awful tortures of those who were condemned. For an example of this cheerful poem, here are a few lines addressed to the babes dying in infancy, and so condemned because of "Adam's fall":

"You sinners are, and such a share as sinners may expect,
Such you shall have, for I do save none but my own elect.
Yet to compare your sin with theirs who liv'd a longer time,
I do confess yours is much less, though every sin's a crime.
A crime it is, therefore, in bliss you may not hope to dwell;
But unto you I shall allow the easiest room in hell."
The glorious king thus answering, they cease, and plead no longer,
Their consciences must need confess his reasons are the stronger.

After running over so dry and dull a list of books one may be excused for wondering whether there was in the colony anything but prigs and hypocrites. At all events, there could not have been any opportunity in these stricter

colonies for young persons to know about the brighter sides of literature, whether at home or in school.

Schools, for centuries, had been entirely for the purpose of fitting men to enter the Church or the religious bodies. A proof of this is seen in the old law that permitted a man to escape, when condemned to the gallows, by claiming the right to be handed over to the Church for judgment instead of being judged by the courts. To prove this right it was only necessary for the criminal to show that he could read, which was long accepted as a sufficient proof that he belonged to the Church people.

After the closing of the monasteries and the breaking up of the schools connected with them, these were replaced by grammar schools, but the old notion that the purpose of schooling was to fit a boy to study the Scriptures remained for many a year. Consequently, it was supposed that most of those who cared for reading were interested, first, in the religious questions, and if they knew even the learned languages it was thought that these were of use mainly for the purpose of reading the Scriptures in the original or learned scientific books upon chemistry, astrology, and so on. It was many a long year

before men dared confess that they cared for something besides serious reading.

The chances for schooling among the early settlers depended wholly on whether any of the people in the neighborhood where a settler happened to be had the time and learning to teach the young. To such home teaching later was added a little brief schooling in the winter time, when children could be spared, and when there were a number of families together willing to board some young man or woman able to give the children their beginnings in reading.

The first thing used in school was known as the "horn-book." This was a flat piece of wood ending in a handle and looking not unlike the wooden part of a square hair-brush. Upon this was put a printed sheet containing the alphabet and a few simple syllables followed by something in short words, such as a bit of moral verse, or the Lord's prayer, or the like. Over the paper was fastened a thin sheet of horn, so that the little fingers would not soil or tear the precious lesson-sheet.

From this the child went at once to selections from the Psalms and to the Bible, or to some moral or religious work, for the idea that schools should teach moral maxims remained for many

years. It was not until toward the eighteenth century that primers were printed for children, and these were followed by little books teaching goodness and manners. Once the child could read the Psalms, he went on, if he was to be further educated, to the Latin schools, for Latin, as Eggleston puts it, "was still the sacred language of religion and learning." In these schools the main study was the Latin grammar—Lilly's, the same Shakespeare is supposed to have used. This was wholly in Latin. It was the intention, too, for the pupils to talk only Latin in school hours, and the nickname of asinus, or donkey, and the ever-ready ruler awaited those who used their own language.

Besides his Latin studies, the boy who was supposed to be well educated had to give great attention to learning to write, and for this purpose was taught to make his own quill-pens, to rule his own writing-books, and to do neat figuring. Besides the quill-pen they used a bit of lead set into a quill or other handle, which made a very poor sort of pencil. It was not until quite late in the history of the colonies that the growth of business made it necessary to teach boys more of their own language and something of arithmetic and bookkeeping.

School children of the present day can have no idea of how every scrap of paper was preserved in the old times, when it was all made from rags instead of from wood-pulp. Many of the old pupils were glad to do their exercises upon smooth shingles, or to write their nicer exercises upon odd bits of paper saved from account-books, and so on.

Children often went long distances to school, and in winter the older ones used snow-shoes and the younger were drawn upon sleds. For the short season during which school lasted the hours were very long, the tasks hard, and the rules strict. Too often a child could learn little more than the merest beginnings of reading and writing; but, on the other hand, there was little use for these arts except in the larger places.

The young people of the great houses were educated in a few cases in England, or perhaps the greater number of them were taught at home by tutors or by the clergymen of the parishes. It was not at all uncommon for men well instructed in England to be among the bond-servants who had come to Virginia to better their condition, and these men were able to give what instruction was thought necessary for the time. They taught Latin, usually, Greek now

and then, and often gave their pupils a good knowledge of reading, writing, and figures.

The life of the colonists required very steady industry. There was constant work to be done indoors and out, and whenever they could make an amusement or pastime out of a piece of work they were very glad to do so. Consequently, all occasions upon which neighbors had to get together to help one another in work too heavy for any single household, were, so far as possible, made into merrymakings. The women had their quilting-bees, during which food and drinks were served and they could talk freely although their hands were busy in putting the tufts of cotton through the wadded bed-spreads that in those days of chilly houses were so plenty.

The building of a house could be carried on by a few workmen, except when it came to raising the heavy timbers that made the big frame. Since they had no derricks or mechanical helps, these timbers were pulled into place either by human strength or by great teams of oxen using ropes and pulleys. At such a time, the neighbors who came to help were welcomed to a sort of feast and often stayed for a dance in the evening.

At harvest time, husking-bees were common. The barns, with bins piled full of corn, were

lighted with dozens of candles and whale-oil lamps, and the whole neighborhood gathered to strip the husks from the corn, while games, jokes, stories, and skylarking went on. It was an old-time custom that when a husker found a red ear of corn he was entitled to kiss one of the girls, and, undoubtedly, when a girl found a red ear that also was an excuse for kissing her. Other parts of harvesting were also made the occasion for parties and fun.

Amusements very popular in colonial times and later were the spelling-bee and the singing-school. Possibly the spelling-bee has not yet been forgotten, but, in short, it consisted of dividing a school into two parties who spelled words given out by the teacher, each one sitting down as soon as he had missed a word, until a single proud victor remained. Singing-school certainly needs no explanation, except to say that its chief charm seemed to consist in the need for the young men to see the girls home after it was over.

Among the amusements that were popular in New England may be named wrestling matches, leaping, foot-races, shooting at a mark, playing ball, and, in winter, sleighing. Dancing and parties, though frowned upon in the Puritanical

settlement, were not infrequent in certain parts of Connecticut and other less straight-laced communities. There is a common idea that Connecticut was the strictest of all the colonies, because of a belief that it was in the Connecticut Colonies that there existed the famous "blue laws," but these were never really in existence, being drawn up by an author who was attempting to make fun of the Connecticut people.

In Virginia the men delighted in fox-hunting, cock-fighting, horse-racing, wrestling, dancing, together with some card-playing and wine-drinking. But gambling and drinking were in those days marked faults of the same class of men throughout England.

The young Virginians were much fonder of outdoor life than of study, and there were on the great plantations many opportunities for hunting, horseback riding, and every sort of game and amusement. Some of the horses that had been brought by the earlier settlers had run wild in the woods, and chasing these was an exciting sport.

The life of the common people was far different from that of the better classes. They had their amusements, but these were of a rough sort and often consisted of practical jokes, or rude outdoor sports, accompanied very often by

A BETTER-CLASS COLONIAL HOME.

hard drinking in the taverns, if we may trust the stories of travelers. There seems to have been much brawling and fighting, and fighting of rather a brutal sort. In fact, the common people of Virginia were much like what the same people were in England at the time—fond of horseplay, cock-fighting, and popular festivals such as were common in the Old Country, where men ran races in sacks, climbed greased poles, and amused themselves as the country folk did in the fairs that were once so common throughout old England.

It is hardly necessary to say that for a long time after the first settlement of America there could hardly be any time or attention given to the lighter sides of life. Certainly no one of the earlier settlers could give himself to the pursuit of any form of art, nor would he have had a public even if he had produced any works of art. There is in this fact food for reflection for those who believe that the production of art work is a matter of inborn genius independent of one's surroundings, instead of being the fruit of leisure and the love of the beautiful.

We have already in speaking of the ideas of the colonists and their feeling toward nature, shown that there is little or no trace of any

care for the beauties of the natural world that surrounded them. Even their leisure was devoted to the most practical matters, or to the religious side of life, which to them seemed the most practical of all. In looking for the first signs of an art feeling, we shall be compelled to be satisfied with the decorative taste shown mainly by the women in the arrangement of their households, in their quilt-work, in their love for a spruce and shining home, and their taste for bright colors in dress.

Among the Indians we know that there was a strong liking for decorative work, as shown in their embroidered moccasins, their headdresses, their decorated pipes and weapons; but these did not seem to go further than some little sense of design and the taste for brilliant coloring. The men of colonial times may have cared for rich clothing, but their liking for it seems to have been rather through dandyism or a love of making a show, than coming from any sense of artistic result. Even in the women's work where an artistic effect was sought for, it is no more than right to admit that the results were too often barbarous. How any sensitive eye could bear the exhibition of the samplers upon which young girls spent long months of toil, is a mys-

tery; the stiff, distorted figures, the ungainly attitudes, the crude funeral urns and weeping-willow trees all tell us plainly that the instincts for art of our remote ancestors were often less alive than those of their Indian neighbors.

It would be difficult to explain how such a state of things could exist among the people of a civilized nation that knew anything of the great nations of the past did we not remember that they studied the classic authors only as exercises in language, considered the old gods and goddesses of Rome and of the Greeks as being pagan deities, worse than idols, and took so serious a view of life that public sentiment considered a taste for the beautiful to be an unmanly, foolish thing only to be excused in womankind because of their weakness and lack of sense.

Here, once more, we must except, of course, the few cultivated families that had come to America from the higher walks of life in England and had brought with them some little cultivation such as then London and other large cities could give. But of the common people and of the country generally it may be truly said that there was no art worthy of mention. The painting of a tavern sign was its highest form.

Very nearly the same thing may be said of

music. The only music that came home to the people at all was such as a country fiddler might furnish for the dancers at a wedding or a merry-making, the singing of a few songs too often better fitted to a tavern than a parlor, and such music as was to be found in the church services. The same Puritanical objection to beauty as being unworthy of a serious mind kept the church leaders from consenting to the improvement of the singing. There was so strong an opposition to the use of books that before a great many years had passed the ability to read music became very rare, even the best known hymns being sung by ear alone, following the leading of some presiding elder or deacon, and were changed, distorted and ruined, until the strictest Puritan of them all need not have complained that they retained any beauty. The very same tune might be sung so differently in different churches as to be unrecognizable except by its name. No doubt there was, here and there a musical instrument, but there was no public sentiment calling for or rewarding skill in performance, and it may be said that there was not so much musical culture in the colonies as there is in most savage tribes.

Exactly what brought this about, unless it be

Puritanism, it is difficult to guess; for during the time of Elizabeth music had been much cultivated in England, the playing of the lute, the viol, and other stringed instruments, was frequent in every household and greatly popular.

There is little, in giving an account of the times, that can be added to the statement that none of the fine arts were yet in their beginning. Plays likewise were lacking, though the English stage had just passed through its most brilliant period. All this is to be explained only by the absence of a class that could spare the time for amusements, could pay for them, or support amusements or companies of players, or who had enough interest in such things to demand them.

Even where the sentiment of the Puritans hardly existed, the chosen amusements of the men were of an active nature and their time was so filled with hunting, horse-racing, cock-fighting, wrestling, and similar pursuits, that they cared little for what would appeal to a less active and better educated sort of people. We shall not see the beginning of any general interest in the fine arts, or in the lighter sides of literature, until increasing wealth gave more leisure and a generation less used to outdoor life had grown up.

The only times that brought great crowds together were weddings, funerals, races, militia-training days, and, in the winter, the sports of coasting, skating, and sleighing, which the Americans learned from the Dutch settlers.

What we know of the smaller matters of colonial life has been gathered largely from journals and letters written by visitors to the colonies in early times. Of course there were not many of these outside of those who came for official reasons or made business trips either in connection with the commerce over seas or in order to learn something about the New World, whether with the idea of settling or because they were politically interested.

The better classes of such visitors probably were those who came to Virginia, where they were most hospitably received, and, in fact, eagerly welcomed, because of the news they brought with them from abroad, and because from them could be learned the ways of the Old World, which the transplanted families considered the best fashion.

These visitors bear testimony to the great plenty and wealth of the richer planters, but they also speak of their way of life as having a touch of the barbaric. The whole country

seemed to them, naturally enough, almost a rude wilderness, even as compared with the conditions at home, which might have seemed to us little better. They found many of the ways of life very rough and the discomforts extreme.

In going from place to place these visitors often had to camp out by a fire, as if they were explorers in a new land, and in crossing rivers at times either were thankful to heaven for the chance of finding a boat, or, in the absence of a ford, would swim their horses. They carried provisions with them, since there was no place where travelers could be lodged, except in the larger settlements. They complain also of the lack of welcome in some of the smaller towns, where strangers were still looked upon with suspicion.

As to the look of the country itself, they describe it as thickly grown with trees, with grass, "man-high, unmowed, uneaten, and uselessly withering." They speak of the great abundance of fish in the streams and animals in the woods.

As to the people, one characteristic remarked upon is the great love of dress among the women, and the lack of nicety about little matters. Thus two French travelers tell us how "Silk stockings were worn with boots, window-panes were left

unmended, and the pairs of horses to draw the planters' coaches were not carefully matched."

They tell us how much visiting there was in the Southern plantations—whole families coming on horseback in the morning and not returning home until late at night. More than one of the travelers reports trouble with the rough fellows of the smaller towns, who, without intending any great harm, would play rough practical jokes and become quarrelsome when their horse-play was resented. Indeed, from the reports of these travelers, although they agree that the best classes of Virginians were the finest in the country, yet they found the only very poor, the only idlers, living in this same region of large farms; whereas in early New England there was really no poverty at all—no actual distress, at least.

CHAPTER XI

EFFECTS OF THE NEW LIFE

ALTHOUGH in reading of the sickness and the privations suffered by the newcomers to America we are likely to think of the people themselves as not being especially strong and clever, yet it must be remembered that the conditions surrounding them were such as to task the brain and muscle, the health and the spirit, of the best. These men were unusual, or they would not have come. The selection among the families that had fled from England to Holland included only the strongest and best fitted in making up the party to go upon the *Mayflower*. Although so many, both north and south, died under their hardships, yet only the strongest and ablest men and women, as a rule, tried to make the journey, and of these only the most hardy lived through the earlier days.

In short, it may be said that the beginners of America were chosen, tried, and sifted, until the ancestors of the race that made our nation out of the wilderness were the chosen of the chosen.

Both north and south, the great trials of the sea-voyage and the need of strong bodies and active minds to meet the conditions of life in the new country resulted in making the earliest settlers and their children a hardy, rugged race, full of resources. They had to work with their hands, to contrive with their minds, to be courageous, patient, and enduring. Their children, who had known no other life, met the new conditions more cheerfully and thrived under them better than their parents.

So soon as the worst troubles were past, the settlers were in many ways a great deal better off than they had been at home. They had more abundant food, they lived more wholesome outdoor lives; they learned, in meeting the dangers and difficulties of warfare and hunting, in contriving to make for themselves what they needed, in being content with a little and in making the best of it, what things in life were best worth having and what might be spared.

It is true that they had no learning, and could know but little of the world's affairs; but if they did not read of others' deeds, they were living a life that brought them into what was more improving than any reading could have been. The world about them was new and excited their in-

terest as the more familiar facts of the old life could not do. They had to leave the old ways worn easy for them by their ancestors, and could not therefore live without much thinking, as men and women and children may do where everything is prepared for them. They had in the New World few to direct them, and had left behind them a great mass of old laws, old notions, old beliefs, that had saved them the trouble of thinking.

In short, the men of the New World may be compared to children who pass from the home-life where everything is laid down by rule, and where they think little for themselves, to a life in the outer world where they must make themselves over. Instead of having parents and elders to tell them what to do, they must meet and decide questions for themselves. We all know that it is in this way that young people's characters are best formed, and the effect upon the first Americans was similar to this. Chosen men in the first place, they learned by their freer, wider, and deeper life to develop the best that was in them. At times, of course, this change made men worse, just as more freedom and greater opportunities sometimes make young people worse. But in nearly every case the effect was to make

men more manly and to develop their better powers.

It is not easy to give instances, since even a brief account of a few of the more prominent men in a single colony during its first eighty or ninety years, requires more space than we can give. Their lives can be best understood only by reading them in full. Captain John Smith, for example, from being no more than a clever soldier and reckless adventurer, after coming to the Virginia Colony found himself thinking about the future of the whole Continent of America, of what this new land was to become to England, of how colonies should be founded, governed, and cared for, of what industries were best, and, generally, of questions with which statesmen deal. He became therefore a statesman.

At a later time, when trade between England and Virginia increased, men who at first entered it with no idea except to become rich were led to take an interest in the colony and its government, to settle there, and to become leading men, busy with questions of government and with the management of great estates and the welfare of their neighbors.

Such a man was Thomas Stegg, the younger.

His father was a sea captain who came to the James River in the earliest times, settled there, and after a life of trade died a rich man, leaving his property to his son of the same name. This son became a member of the Virginia Council, but being childless, sent to England for his nephew, William Byrd, son of a London goldsmith. William Byrd married the daughter of a fine cavalier family, was distinguished as a business man and statesman, and left a son who bore the same name and succeeded to the place held by his father and his great-uncle.

All three had continued their trading life, but the growth in civilization may be measured by the fact that the younger William Byrd became the owner of a library most remarkable for his time, containing over thirty-six hundred volumes, seven hundred being historical books. It was probably one of the largest collections of books made at that time, but Byrd was a scholar. John Fiske, the historian, calls Byrd "one of the most eminent men of affairs in old Virginia, and eminent also as a man of letters."

Both father and son were Receiver Generals, and the son became noted as a historical writer. A sentence quoted by Fiske from his works has a humorous touch that brings him near to us. He

speaks of visiting two mills after a dry season, and of having "the grief to find them both stand as still for the want of water as a dead woman's tongue for want of breath. It had rained so little for many weeks above the falls that the Naiads had hardly enough water left to wash their faces."

Thus we see the grandson of a London goldsmith become noted in politics, literature, and commerce, the founder of a distinguished family, and owner of great and beautiful estates. In a way, this career is like that of many other men who came to Virginia, even if they were not so distinguished.

A good type of the bold and able younger men was Nathaniel Bacon, who, when Governor Berkeley was unwilling to send forces against the Indians, raised a force of volunteers, subdued the Indians, and when the governor attempted to punish him, defied the governor, called his men together, and put the governor to flight. Berkeley came back with a strong force of men and ships, taking possession of Jamestown. Then Bacon besieged the town, drove the governor out, and burned Jamestown. But after Bacon's rebellion had really succeeded, it came to an end because of the death of its leader. Then Berke-

ley came back to power, and punished some of the rebels so severely that he was recalled to England.

Berkeley, upon his return to England, tried to see the King, Charles II, and gain his favor; but Charles, who never lacked for good sense, refused to see the deposed governor, saying, "That old fool has hanged more men in that naked country than I have done for the murder of my father."

The main importance of this struggle between the governor and the people is its proof of the independence of the planters and of their determination to insist upon their rights against the royal governors, even against the King himself. It showed that the Americans felt that they had made homes for themselves without the help of the governors at home, and that they would defend these homes, no matter what the laws of England might provide.

But we must see that under the conditions of life in Virginia and other colonies of the same kind, the rich planters were really only Englishmen living away from home. They heard from England frequently, saw visitors from across the ocean, knew all that went on, and were different from Englishmen of the same time only in having to govern themselves, and in having to deal

with bond-servants and slaves rather than with hired men. They also had to bear in mind, during the earlier years, the constant danger from the Indians ; and this made them think more of war and weapons than did the English gentlemen.

The founders of New England, as has been said, were of two types. The main type represented by the Pilgrim, may be said to be a man of the middle class, either a farmer or a tradesman who had made his living in some small way in England and become separated from his neighbors by his independence in religious questions. In coming to America he was compelled to develop from one who had been used to a narrow, limited life, to a man of general affairs, ready to deal with all sorts of questions, whether these related to his church, to the schooling of his children, or to the managing of his business. He was forced to work for his living with his hands and to make for himself out of the raw material whatever he needed. In this way he at first became a skilful worker with tools, a shrewd, saving, and careful farmer or merchant, and, above all, a man who could contrive. In short, he developed into the "smart Yankee," and the enterprising American.

The more prominent men of the very earliest

time were those who had to do with Church matters and with religious questions, because such matters were what the people put first and cared most about. Later, as trade and commerce grew and as manufactures were set up, the men of business, the clever mechanics, and inventors came to the front, and we hear of bold merchants who send ships throughout the world wherever there is profit to be made, who cut down the great forests and build the swiftest ships in the world, who think out ways of making machinery take the place of the workers who were not numerous enough to do all that needed to be done in the New World; of pioneers and engineers, of bold Indian fighters who conquer for the colonies new territory and hold it against the Indians, and establish towns in the wilderness.

At the same time that the men changed their way of living, and from being settlers and Indian fighters and farmers became townspeople, manufacturers and merchants, the women and children, having more leisure time and being able to live in greater comfort, ceased to be mere household workers. Something like social life begins; there is visiting among the families; the women, instead of exchanging receipts for cooking, teach one another embroidery and fancy work; and,

so far as possible, attempt to live more as do the better classes in England. They imitate the fashions of the old country in their clothing, in hair dressing, in amusements; and they begin, especially, to delight in gardening; as, indeed, was the case much earlier in Virginia and the Carolinas. The sale of flowers and seeds by women was not at all uncommon as a way of making a living. Mrs. Earle tells us that the grounds of some of the old colonial homes may still be traced by the flowering plants that once stood in their gardens, and that we may now and then find still growing wild the descendants of flowers first introduced by some colonial housewife.

As to their love of fine clothing, we find traces of it still in the old law books, where there are records of fines imposed upon women for their finery, and especially for the wearing of silk or laces by women who were not of high enough social station for this luxury. But the offense continued to grow, and it was the law that had to give way rather than the fashion.

As to the children, the chief change made in their life by the growing of the country was in the matter of their education. Schools were

established as soon as the children could be spared from home work, and as soon as the towns could afford to put up buildings and provide teachers. The hours saved from work were given to schooling, and with the school hours more time was given to play. In this way the growth of the country really gave the children back their childhood. They had time to grow up and were not too soon expected to follow in the footsteps of their fathers and mothers.

In the earliest times we read of children knitting stockings at four years of age. And a little later we shall still see that children were expected to do such light work as winding thread, carding wool, and spinning, until they were able to do their part at the heavy looms. But as we come nearer to our own times we shall find that the elders believed more and more in the wisdom of leaving children to develop and to prepare for life before calling them to take an actual part in it.

This longer education for children has always come about as soon as people begin to be rich enough to spare the children from helping in their own work, and in the latter part of our first century people were growing rich in America. This came about naturally when a hard-working and clever race came to a land so varied in cli-

mate, so rich in soil, and lying in a latitude that gave good weather for farming and for work of all sorts.

We have shown already how the possession of a little money helped a man to make more, and have said that this power to make larger profits came from raising things or making things that could be sold either to other colonies or abroad. But as fast as men tried to get crops from the soil, wood from the forests, fish from the sea, and built vessels, and so on, the possession of land became more and more valuable. No matter what sort of work a man does, he must get the thing to work upon chiefly from the land, and when this land is owned by some one who can charge for the right to take things from it, the owning of plenty of land will make the owner rich; for he receives money or property in return only for saying that another man may work on the land and use what is raised from it for living or for trade.

There was much luck in the question of which settlers should become rich. No one, at first, could tell what parts of the land would be worth most because of the growth of towns or cities, or the finding of mines, or the discovery of quarries, and so on. If in taking up a piece of land

a settler happened to hit upon a piece that turned out very useful, it would become valuable either to rent or to use, and would bring him a better income than came to his neighbor who had not been so lucky. Once having put aside more property than was needed for a living, it was easy to get hold of chances to make more, since everybody was busily at work, and all were trying to make use of the wealth of the great new country into which they had come.

The growing of commerce and trade also brought out the talents of some men for business, showed them to be good managers, and gave them employment with a chance to earn a good income. The American Colonies did not have to wait until they became markets for each other, since they were closely connected with an old country across the sea that would buy what they sent.

What happened at the North to men of small means at the start, for a time happened even oftener to the men who had property enough to take up large tracts of land in the South. They were able to employ plenty of laborers to raise large crops, and from their sale to put new fields under cultivation. In fact, we may look upon America at the time as a great warehouse full of

raw material ready to be made into all the things men use, and as having been opened suddenly to a number of clever men ready to do the work of making that raw material ready for the market.

Those who grew rich first were of course the ones who owned the land, or, to carry out our figure of speech, made others pay for the use of the raw material in the warehouse, and following them and depending on them, were the men who were busied in transporting the goods from the places where they were made to those where they were sold; and many men acquired fortunes as merchant traders and shipowners.

In those days any man of industry and good character who did not waste what he earned, would find living cheap and might acquire property. A little later, when the newcomers found themselves in a land already possessed by others, it became harder for them to succeed. The best harbors, the best plantations, the choicest places for shipyards, and so on, were in the possession of those who had come before them, and it required in these later comers greater ability to make the same success. Those who remained poor (and we have already learned that there was no real poverty in the northern colonies) were men who did not make good use of their oppor-

tunities, who were idle, drank too much, or who had no ambition to drive them to the steady industry required by life in a busy country.

Later generations, consisted, of course, of these two first classes of rich and poor, and their start in life was very different from one another. The son of a rich merchant, for example, might begin as the owner of a number of fine vessels, with a business connection already made for him by his father, and with a careful training from his early days that taught him how to use the very things that had made his father's wealth. If he were of the same ability and the same good character, he could hardly fail to increase his wealth even faster than his father had done.

On the other hand, the son of a man who had lived all his life from hand to mouth would have to begin with little or nothing except his own brain and hands, and would not be likely to overcome the start of the other young man born to wealth.

All this serves to explain both why, as a community grows older, there is a division into the rich and the poor, and also why the difference between them is likely to increase, so that—to use a phrase often heard—the rich become richer and the poor become poorer. It will also show

that if any people were taken out of their surroundings and put, as the first Americans were put, into a new country, they would all begin in much the same circumstances, but in a few generations would come again to be divided into the rich and the poor.

As a result of this change from the early state of things where men's possessions and ways of life were about alike, it came about that the people began to divide into the rich and the poor, and into different social classes.

The first result of gaining wealth in a family is to allow time for the longer and more careful teaching of the children, which ought to give them a better opportunity for success in life, and usually does so. A difference in the education of the young people of a community results in making them less likely to keep together in after life. Certain callings require this long preparation, and into these callings go the children of those who can afford to educate them. Such callings are the so-called learned professions; that is, the ministry, the bar, and medicine, which can hardly be entered upon by the children of parents who must turn the young out into the world to support themselves at an early age.

With a difference in education and in callings,

there comes a difference in interests that will in time prevent any close association between men whose daily life is so different as that of the lawyer and the farmer, the great merchant and the sailor, the clergyman and the lumberman. They do not think about the same matters, as a rule, and therefore can find little pleasure in each other's society. This difference once begun tends to make others. There is not the same nicety of dress in one as in the other, there is a difference in the working hours, and in their daily companions, a difference in tastes and in amusements.

It is these causes that divide people into social classes rather than any difference in the people themselves or any lack of human feeling toward one another. For these reasons, in the northern colonies there began to be social divisions between the great merchants and their families and the small traders who had less leisure and consequently less cultivation.

Where these differences of social rank were not created, as in the country towns made up of men whose circumstances remained much alike, the same condition of affairs as in the early settlements was not greatly changed, and the families of a neighborhood remained united and com-

panionable and were not grouped. In the towns and still more in the larger cities where commerce, trade, and manufacture, created classes with wealth and leisure enough to make them lead a life different from that of those whom they employ, the forming of classes was rapid.

In order to be fair to our ancestors, we must remember that this change in their way of living must have come about, that it showed no loss of democratic feeling, and was no proof that they were not as united a people as before. It was only the getting together into groups of those people whose bringing up and whose way of life made them agreeable to one another. That after a time one of these classes was considered to be superior to the other, that its ways were imitated, and that those who had no right to be numbered in it sought to join the class simply because they thought it better, was no fault of either class. Sensible men and women in those times, as in our own, know that the qualities that really matter do not depend upon either wealth or leisure and may be found among men and women of all ranks of life.

Another thing that tended to fix the division between the different classes that grew up was the fact that as the country improved men of a

better class in England came to America to live, but lived in much the same way they had at home; and these brought with them the feelings of social classes that had existed in the old country.

CHAPTER XII

THE WOMEN AND CHILDREN

IN considering the womenkind of the later colonial days, the first thing to bear in mind is the very great difference in feeling as to the position of women between that day and our own. It is hardly too much to say that in English law, and of course, therefore, in the laws of the colonies, the women had little or no rights. They could not leave their property by will, they were completely under the authority and control of their husbands, all that a married woman earned belonged as a matter of right to her husband, and mothers did not even have the power to claim their own children, if the father should choose to keep them from the mother.

Neither was there any idea that they should play any part in the world except that of housewife and mother, for neither of which duties had they any especial training beyond what came to them in their own home.

When we speak of "education" in the colonies it must be understood that we mean the ed-

ucation of boys. If a girl were taught to read and write, it was all that was thought necessary. At home careful mothers taught the children to sew, to work samplers, and filled their minds with a little store of moral maxims and rules of behavior by which they were expected to live.

In fact the chief idea about bringing up young girls in the colonies might be summed up in the word "deportment." They were, above all things, taught to carry themselves erect, and in order to insure this the fashionable little girls began at an early age to be laced up tight in barbarous machines made of metal or stiff slabs of wood—machines beside which the modern corset is as yielding as a kid glove. In order to be made to stand straight, they were even set in stiff-backed chairs with a straight board against the spine and there strapped for hours at a time. Of course this made them ache to the very bone.

This process was not entirely like the binding of the Chinese women's feet, but may well be compared to it. Even in China it is the custom to leave alone the feet of women whose lives are to be passed upon the river-boats, and in the same way the strict rules of behavior were not imposed upon the wives and daughters of the earlier settlers, whose too "correct deportment"

might have interfered with their usefulness as workers and Indian fighters. But we are talking of the "well brought-up." The dwellers in the small country places were spared such troubles.

But with the growth of town-life and the taking up of Old World fashions, many absurdities of dress, demeanor, and deportment, were eagerly cultivated. What girls were taught besides the useful arts may be briefly described as "accomplishments"; a little singing, rarely the playing upon some musical instrument, dancing the stately and rather poky figures of the minuet, an old-fashioned, slow walking dance with many bows and curtseys, and so on—made up the young lady's preparation for life.

From their mothers, who had been good housewives, the second generation of the colonial women did receive, however, a fair amount of real housewifely knowledge. They still took pride in their houses, in their kitchens and their flower-gardens; and among those who were fortunate enough not to be rich, much of the old, simpler home-life still remained. They did good honest work in kitchen, pantry, dairy, and garden.

The children of the earliest settlers, had come all too soon to share fully in the lives of their

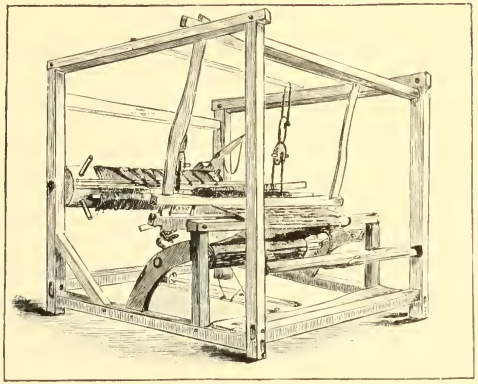
fathers and mothers, assisting them in all their work, and taking their part of the hardships and dangers of the family. When this period had passed in the earlier settlements, and the town-life began, the young people, besides giving more time to education than before, began to be differently trained in view of their differing prospects in life. The son of a merchant, for example, very soon after he had finished his grammar-school course and had acquired something of bookkeeping and arithmetic, went into his father's office to begin an apprenticeship in commerce—to keep accounts, write letters, and so on.

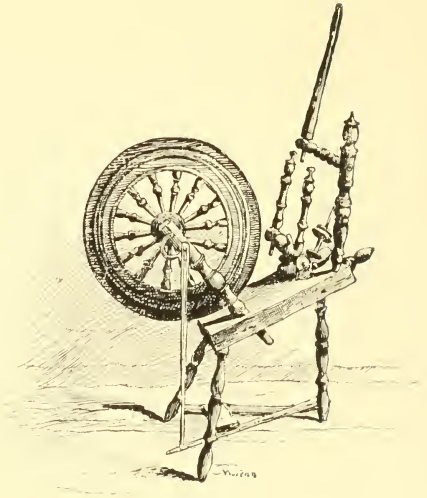
The son of a colonial aristocrat, on the contrary, probably began to study for one of the learned professions, and was early taught the elaborate code of manners that would fit him to take part in the social gatherings of the time. We still have certain long lists of the clothing that was thought necessary for the children of fashionable families, showing that they played their part in society; and just as the sister was taught to appear at her best in the ballroom, so the boy learned to wear his sword gracefully, make his bow, bear himself properly toward his elders according to their rank, to drink a guest's

health, to make his little speech in proposing to drink a sentiment or a toast, and to know the ins and outs of etiquette, and the demands of the "code of honor" which taught that a gentleman must at any time be ready to fight a duel when need should arise.

It is not easy for us to understand how much of this old code has passed away. To-day there is little difference of manners among our people, at least not such a difference as divides the people sharply into classes. But then there was a fixed hard line drawn between "polite society" and "the common people"; and to play his part in the former, a boy needed either training from boyhood up or a lifelong familiarity with the ways of the more aristocratic people. It was not always that the manners of polite society were better, nor were the fashionable folk always better behaved; but they all kept to certain forms of address, insisted upon a certain respect from those they thought their inferiors, and allowed to their equals more intimacy than to others.

In fact, people in polite society differed from the common people not only in the way of life, but in dress, in demeanor, and sometimes in their ideas of right and wrong. A man could not always gain entrance into polite society even





LOOM AND SPINNING-WHEEL USED IN A SETTLER'S HOME.

though he enjoyed the respect of the community, was well educated, and a man of great natural powers. Even at a later date we find Thackeray's character, Madam Warrington, a fine lady of Virginia, speaking slightingly of the man Benjamin Franklin as a common printer's boy, and wondering that the English officers who came with Braddock should admit "such persons" to their society, if they knew how low was his origin.

Among sensible people such differences have entirely passed away. Though they do still recognize social rank, it does not prevent them from valuing worthy men or women whatever their beginnings.

But although these things were still much thought of in the early colonies, yet even in those times there was the beginning of the conditions that were to put an end to these Old World notions. In a new country the old lines could not be kept up; there were too many who by their wealth and by their own career, had earned the respect of their neighbors for the lines to be strictly drawn against them. The same causes that had made the old families prominent were all the time bringing forward new people and giving them the same claim to respect. Condi-

tions of life were changing, so that the importance of certain ranks of life, such as the ministry, was not so great as it had been in the early days—and the more powerful men of the community, the possessors of its wealth, the managers of its affairs, were often found among men whose forefathers had come empty-handed to the country.

So, although the change from rude settlements to settled towns had brought back something of the old feeling as to ranks, it had also changed the nature of the people who made up the better society.

To put all this shortly, we may say that the way of life in the New World was preparing the younger generation for a democracy—that is, for a land in which there is equality among the people so far as their rights and duties are concerned—and was putting an end to the old idea that the rights of some classes were to be considered before those of others.

All that remained in order to complete the change was to follow—the cutting off of the New Country from the Old.

As to the younger people—the children—their start in life was much the same in all the northern colonies. There were few schools, and nearly all the children of any town or village

must go to the same schools, and have the same teaching.

Probably the strongest motive that moved the colonists to provide that all their children should be educated was a religious one. To the Puritans, and people like them, it seemed wicked to leave any one unable to read the Scriptures for himself and to profit by the truth they contained. Since they thought that each person had a right to go for himself to the Bible in order to find out the truth, they of course had to grant to every child the right to at least enough teaching to enable him to read the Bible. We therefore find that in the history of the northern colonists the ruling powers took steps early to see that there were schools in which children should be taught to read, write and spell; and it was also insisted that all parents should send their children to these classes, or that the children should be taken from them and made to go.

Another purpose the laws about education spoke of was that of making young people able to read the laws of the colonies, which in those times was most important if one was to escape the many fines and punishments. In order to pay the school expenses, these were charged sometimes against the property owned by the

town in general, or they were shared by the parents whose children attended a common school.

By about the middle of the seventeenth century most of the colonies in the north had made some provision for public education—a thing that did not take place in the southern colonies for a long period afterward; probably because those who ruled in the southern colonies were better able to look after the education of their own children and did not feel that the working people were bettered by being taught. The southern people for a long time thought that the best teaching in religious matters was that given by the church, and did not think it wise that the ordinary people should form their own opinions on such matters from reading. At all events, the setting up of public schools in the south was very long delayed.

Of course the schools of early colonial times were built and furnished in the same rough way as the settlers' cabins. They were log-houses, or small board structures a little later, provided with the few rough benches that were needed, and in place of desks had long board tables. The master sat behind the only desk, or separate writing-table, and ruled his scholars with the same

tyranny that then seemed to belong to all persons in power.

Since many of his boys were big brawny fellows, used from childhood to hard work upon a farm, he had need of all his authority and force to keep them in order; and the teacher did not always succeed. Many stories of life in the old times show us that it was a sort of custom for the biggest boys to defy the master on purpose to bring about a fight with him, and that the master who could not hold his own in the struggle was not thought by the parents fit for his place. The master who proved conqueror was admitted to have earned the right to rule, and usually had no further trouble.

Of what was taught in such schools we have already spoken, but it should be mentioned that the providing of wood for the fire and seeing that the fire was kept going was an important matter usually made the duty of the bigger boys.

Hard as was the learning to read for children unused to study, learning to write was much more of a task. In fact, it was looked upon (as indeed it still should be), as the acquiring of a fine art; and old books tell at length all the steps necessary that a young man should become a skilful penman, able to prepare his materials and tools and

to turn out copies in a " fair round hand." An old piece of verse given in one such book describes what a good penman should possess :

" A Pen-knife Razor Metal, Quills good store ;
Gum Sandrick Powder, to pounce Paper o'er ;
Ink, shining black ; Paper more white than Snow,
Round and flat Rulers, on yourself bestow.
With willing Mind, these, and industrious Hand,
Will make their Art your Servant at Command."

It seems to us that the young people who lived in the Puritan colonies must have been a hard-worked, serious and rather a priggish lot if they did as their elders tried to make them do. Probably there was enough liveliness left in most of them, in spite of the strict Sundays, the long meetings, and the hard schooling. But some of the youngsters had all the boyishness taken out of their lives.

Sydney Fisher, in his book on colonial times, quotes from the diary of a boy, or at least of a very young man, the following extract : " Of the manifold sins which then I was guilty of, none so sticks upon me as that, being very young, I was whittling on the Sabbath day ; and for fear of

being seen, I did it behind the door. A great reproach of God."

Upon this Fisher comments: "This morbid youth, who, in Virginia, would have been hunting wild horses and foxes, is said to have prayed in his sleep, made long lists of sins and things forbidden, 'chewed much on excellent sermons,' read the Bible, and 'applied himself to fetch a note and prayer out of each verse.'"

We are not surprised to learn, after this, that the poor creature lived in the deepest despair and died at the age of nineteen!

Of course it would not be fair to think that any community of young people was made up largely of such religious bigots, but the men who set the fashion for the community and who had the most influence, were men who taught this sort of thing; just as the men who in Virginia set the fashion were the great planters whose life has already been told. Consequently, among the young people of colonial times, we find every sort, from the hunting, riding, outdoor loving sons and daughters of the Southern planters or the northern frontiersman, to the town or city-bred boys and girls busy at schooling and games, and the Puritanical New England young person who thought more of the invisible world than of every-day matters.

But, fortunately, most of the New World's young people were a healthy, simple, hard-working jolly set, not too bookish to miss the education that their life gave them.

Life in America was simpler than that of the old countries, and the children saw a country in the making. They were lucky not to be born into a world where everything is ready made. They understood things from seeing them done before their eyes. A colonial boy or girl saw houses built, ships made from the first timbers to the last ropes ; and was not puzzled by having to study for years before he could understand the working of the contrivances that were around him everywhere.

A child born to-day comes into a world where there are such things as electric lights, wireless telegraphs, dynamos, trolley-cars, triple-expansion engines, motor cars, submarine-boats, cameras that take pictures in a thousandth of a second. His life must begin with years of teaching, or he will be amid mysteries always.

But the colonial child could soon understand nearly everything he saw, and in a few years could know as much as his elders. He had less education than our children, but he needed very little.

As compared with the boys and girls of their

own time in foreign lands, the children of the colonies also had the advantage; for compared to these also, the colony children found it easier to understand life and to take part in its affairs.

CHAPTER XIII

GROWTH OF A NEW PEOPLE

IN the history of the world a hundred, or even two or three hundred years, is but a short time; and in some lands, like that of the Chinese and the Mongolian tribes, that number of years may be passed without making any great change in the people or even in their smaller customs. Even in the lands where the people are what we call "progressive," until our own time a century or two did not make very much difference in the ways of the people.

Before the inventions that have so transformed the world, there were no such great changes seen, even in several centuries, as are now seen in the lifetime of a single man. And yet within a hundred years after the coming of the white men to America there had been changes so great as to make them in many respects a people unlike any of those that sent settlers to America.

And this was not the result of any great invention or discovery that brought differences in the way of living. Even after the first American

century had passed there was very little that would have seemed strange to the very first settlers in the lives of the people, in their houses, their tools, their machinery, their ships, their weapons, and the like; and yet they were a new people.

Between the Old and the New the difference that had come about was chiefly a difference of feeling between one man and another. It may be that the matter may be put shortly by saying that the Old World was a world of "privilege." Men differed in their rights. They were valued by standards that did not depend upon the men themselves. On the one hand, among the higher classes, there was a claim that they differed from the ordinary people, that they had a right to a certain respect, and a claim to a way of life that they did not think was proper to their inferiors. On the other hand, the lower classes did not think of questioning the claim of the upper, nor did they seek for themselves the same rights or expect to live in the same way.

We shall know what is meant by all this when, in reading the stories of the early settlers, we see the attempts at pomp and parade that attended the officials even of the rude settlements before they could be called towns. As the King at

home was attended by courtiers and soldiers whenever he went about in public, so in a smaller way the petty governors and magistrates expected to be guarded by soldiers and followed by attendants when they were in the exercise of their petty offices.

Where such claims to distinction and to ceremony were made and much thought of, it is not surprising that men who ought to have been digging in the fields or building themselves comfortable houses against the winter, were likely to spend their time in wranglings and disputes as to which was the higher officer, who should be president or leader, and in distributing petty offices that were not worth the trouble of a half-hour's talk.

Edward Everett Hale tells us, in writing about the growth of the democratic spirit, that John Winthrop, the Puritan Governor, considered that he ought to be attended by four guards, carrying halberds ; and when his demand for such a body-guard was refused, arrayed four of his own servants in uniform rather than to go about without proper dignity, as he considered it.

It is hardly necessary to explain that at a time when men were making a civilization out of a wilderness they could not long afford to consider

these trifles. There was little use, in a new settlement, for a man to dress himself in rich clothing, laces and velvets, and to call himself a "governor," unless he could also prove in times of trouble or war or public trial, that he was a man fit to govern.

Bacon's rebellion in Virginia shows how the Americans, even in their earlier years, put down the pretensions of a man who would not do his duty. In the newer settlements also, too unattractive to tempt any of the better classes to share their hardships, the Americans were compelled to get along without the many officials that in the Old World had been looked upon as necessary. They soon learned that a man could lead his neighbors to a victory against the Indians even if he wore his working clothes, instead of being arrayed in the regular costume of a soldier. They found that the men of any settlement were quite able to rule themselves, to punish wrongdoers among their number, and to decide what should be done in times of public danger, even though none of them had been appointed leaders or rulers under some high-sounding name, or belonged to the class that had so long been thought the only one that could govern and judge its fellows.

The same feeling had made a great difference in their belief about the clergy. They had come from a land where the church was set up by law, and where the lawful religious leaders were men who had had a long training and claimed that the men of the Church were different from the rest of mankind. But the churches in America were many of them independent, and the people who attended these came to believe that their own teachers and preachers were in no way worse than those who claimed the sole right to such places.

In the army, too, the Old World notion had been that only young men of the higher classes ought to be officers; that there was a line to be drawn between the officer and the soldier, and that the soldier should be entirely subject to the officer's will—as nearly as possible a mere machine. This idea lasted perhaps longer in America than many other similar ones; but this, too, lost its hold upon the people when they found that the armies trained abroad could not do so well against the Indians as the raw militiamen, the fighting farmers and hunters who had had no regular training, but had learned the art of warfare in the woods.

All these causes made a change in men's ideas

of one another. They learned to value one another by new standards. Men came to the front more and more because of the worth that was in them and less often because of the favor of some person high in rank or because their fathers had for years held high positions.

One of the things that had given men great power in the old world was the owning of land. They had held estates so long that no one thought of asking how such ownership had come about, or at least explained it to themselves by saying that the lands had come from the King, that the King held his place by the favor of God, and whatever the King did must therefore be right.

But land-owning in the New World was a different thing. Nearly every free man soon became a land-owner, and therefore nothing in mere land-owning put one man above his fellows. It was seen also that the thing which gave value to the owning of land was only the fact that many people wished to use it. Where there was no great number of people, the land itself lay idle and was worth nothing to the owner or the public.

Thus it was that the main things which put certain men above their fellows either disappeared or were much weakened. Men thought little of

mere titles, or mere family, of the names "clergyman" or "general" except where these carried with them ability to fulfil the duties of the priesthood or of the army. Mere long descent, too, was in most parts of America nothing to give dignity to the owner.

Instead of dividing men into classes, therefore, for these reasons, there was a new weighing of their fellows. In every neighborhood men came to the front who were really powerful, eloquent, or able to do what needed to be done.

It must not be thought that all this came about in a short time; but year by year less was thought of old distinctions and more of the new.

Together with this change in men's way of valuing one another, there was a change in what men thought about. In the Old World matters of governing, or religion, and the like, did not concern most people. They were cared for by the few who seemed to have been born for such duties. But in America, where all the ways of government had almost to be made over, where there were great differences in the views of religion, and where there were no authorities to save the people the trouble of thinking for themselves, every man became bound to think over and decide these questions for himself.

Although at first in most of the colonies the right to have a vote on public questions was kept in a few hands, yet as time went on it became more and more the right of every man who owned property in a community, or who helped to pay for the government by being a taxpayer, to take part in the government. This no doubt happened because, in order to enforce the laws that were made it was necessary that the people themselves should be in favor of them. There was no ruling power except the armed colonists themselves; and men would not help to enforce obedience to laws of which they did not approve or which they had not helped to make.

Such, briefly put, are the main ways in which Americans came to differ in ideas from the men of their own race who remained in the Old World.

And with these differences in ideas there came differences in behavior, in language, in dress, and in customs. Men who cared less for the officers set over them, and who began to think that in their rights and duties all men were equal, carried themselves with a different air toward their fellows. The humble farmer, or peasant, set a higher value on himself and looked upon other men,

whether high or low, as entitled to the same rights that he claimed for himself.

So far as language is concerned, coming into a world where there were so many new things, and where so many things to which people had been used were lacking, the language had to be made over.

At the time of the settlement of America, and for a great many years later, there were really two entirely different languages existing together among the English people. One of these was the speech of the people, which was made up largely of plain Anglo-Saxon words and the words that were used mainly concerning matters of daily life. But, together with this, there was also the language of the learned, which contained a great many words taken from the Latin and other foreign languages, either directly or changed by the addition of English endings. All the learned books of the time that were meant for the educated classes were ordinarily written in Latin, and it was only here and there that a poet or scholar would compose stories and songs for the people in the common tongue.

Even as late as the time of Francis Bacon there was a belief, which he shared, that the tongue of the common people, the English speech, would

never come to have the same standing among learned men that belonged to the dead tongues, the Latin, Greek, and Hebrew. For this reason even his "Essays," though composed at first in English, were put into Latin so that they might have the better chance to be immortal. Of course we know to-day that the great Chancellor was much mistaken, and that the book of his "Essays" has, and will continue to have, a much greater circulation in its English form, and that the Latin book of the same "Essays" is now used only to refer to in case there is any doubt of its meaning in English.

Besides the use by the learned men of Latin, there was what has been called the "court language," which was spoken by the aristocracy in London, and which was to become the forerunner of our modern speech, since it was the English which came into the greatest use when traveling to and fro, and when the mixing of the English people had caused them to give up the use of the dialects, or the peculiar speech of their localities.

Of course these different kinds of speech run into one another; that is, the courtly English borrowed many terms from the common speech, and the common speech gradually took for its

own the Latinized or more difficult words that at first were in use only among scholars.

One of the great causes that brought about this change into one common English speech was the translation, in the reign of King James, of the Scriptures into one chosen and recognized version of the Bible, the version that is still in the widest use to-day although there have been several other translations published.

Dr. Eggleston points out in his "Transit of Civilization" that the English language was quickly developed by the need for new terms which was felt as soon as Englishmen were put into new lands and in the midst of strange scenes, because this brought about a great increase in the number of new words, and also helped to widen the meaning of old terms. An instance given by him of this need for new meanings is the difficulty found in finding the right names for the chiefs of the Indian tribes in America. The earliest settlers described them as "kings," "dukes," or "princes," which, of course, gave the readers of their writings at home very little idea of the true powers and position of these native chiefs among their own people.

The marriage of Pocahontas, for example, was looked upon in England as being the marriage

of a princess to a commoner; and there was considerable doubt whether there was not something treasonable in this joining of himself to a royal family on the part of the plain Virginia planter, John Rolfe.[1] There is a most absurd scene described in the very early days of Virginia that was caused by an attempt to carry out royal orders to have a "coronation" for the benefit of the chief, Powhatan. Of course old Powhatan had not the faintest idea what the white settlers intended to do when they called upon him to kneel down and have the crown put upon his head; and, in fact, the only way they could make him kneel was for two strong Englishmen to push upon his shoulders until he went down upon his knees.

Powhatan's bark house was at first named a "palace," and it was a number of years before the colonists had the sense to adopt the Indian word, "wigwam," to describe the long Indian hut in which the chief and his dependents found a lodging.

The new animals found in America were also a great puzzle when it became necessary to give them names. Where they were entirely unlike

[1] An interesting story of this early American heroine is John Esten Cooke's "The Lady Pocahontas."

the animals known at home, they received names that described them; and Dr. Eggleston gives as specimens of these descriptive names "bluebird, mocking-bird, catbird, black bear, and flying squirrel." But in the case of the raccoon, though it was at first called an ape, or a monkey, it afterward received its present name as an imitation of that given by the Indians.

There was still at this time something of the same feeling in England that in the ancient world had caused the Greeks and the Romans to name all foreigners "barbarians," or savages; but England divided the world into the Christians and the infidels. It is to this feeling that we owe many names of animals and plants in America. The word infidel was to many represented by the word, Turk, since the most familiar of the Asiatic infidels were known by that name. Then it became common to call whatever was barbarous or foreign, "Turkish," and we find this usage in the name given to the turkey-cock, which means no more than "foreign bird."

The Indian grain called at first Indian corn, was by some Europeans in the same way called "Guinea wheat" or "Turkish corn," not with the idea that it came from Africa or Asia, but simply as another way of saying corn was from a foreign,

or infidel land. Even to-day we have retained for the word, maize, the old name, "Indian corn," or simply "Indian." Later food-products coming from the New World, or dishes made from them, were apt to be described by the native name, and in this way we get the word, "pone," from "ponap," the name given by the Virginia Indians to bread. Hominy, samp, supawn, and succotash, are words that grew up in America in this way, from Indian terms.

But in taking over for their own use words from the Indian language, it usually happened that the words were gradually shortened and in some respects changed to make them easier of speech; for the language of the Indians of America, like the language of the Chinese, was what is called "agglutinative," a long word whose meaning may be easily remembered by thinking that it means no more than long words made up of short syllables *glued* together. Thus the Indian word for a soldier might be made up of a set of short words or syllables, that, put into English, would mean "fighting-man-with-a-long-knife," the sword being chosen as the chief sign of a soldier simply because there was no Indian word for the gun.

These examples will show how the language

of the colonies came to differ from that they had spoken at home.

In the early days of American settlements it was not unusual for those who came over together to be men from the same parts of the old country; and such men would be likely to use the same dialect, for it must not be forgotten that in these days, when most men spent their lives in a single small region and when traveling was rare and there was hardly any circulation of books or other printed matter, there was not much to make men acquainted with any dialects of English save their own.

But as the settlements in America grew in size and included men from all parts of the old country, it was natural that words applying to things known only at home and seldom used in colonial life, should gradually be dropped from the language, and that words of general use in the new country, and applying to the new circumstances, should be learned by the children and young people; and thus that the language of the American colonists should gradually come to be a common speech that did not greatly differ throughout the colonies. There were differences, of course, but there was much greater likeness between the English spoken in New York,

New England, Virginia and Pennsylvania, than between the English dialects spoken by the forefathers of these settlers at home.

It is rather remarkable that the thousands of black slaves who followed the first shipload brought over by Dutch traders to the Virginia plantations in 1619 have had so little effect upon the American language, but it must be remembered that these slaves were entirely cut off from their own language, had no common language of their own, since they had come from parts of Africa far distant from one another, and naturally learned English as their only means of speech. The so-called "negro dialect," as Dr. Eggleston tells us, is not African at all, but is the result of negroes having learned English from the white servants and bondsmen who in the early days were their fellow workers in Virginia.

Another of the causes that brought about a change between the English of the old country and that of the new was the need for attaching new meanings to old words even when these were retained. An example also given by Eggleston is the word, "servant," which was not resented by those to whom it was applied in England, since it there had only the one meaning of "follower," or one who served another in

any capacity as we see in the old phrase " Your obedient servant " used in signing letters. But when this same word was used in America to mean the black servants, the convicts who were sent from over the seas and obliged to work out their passage-money for a number of years, and the other serving-men and women who were in a sort of slavery until they had earned their freedom, it was natural that free men and women who worked for others in a more dignified service should object to being called by the word that put them on the same plane with a class that was despised.

The effect of the coming to America upon the matter of dress was twofold. As the people came to care less for the division of the world into classes, the matter of what one should wear became one that was more practical and less affected by mere custom. Those who at home were quite content to be forbidden by law to wear the fineries of polite society, saw no reason why in the New World they should not dress as they pleased and as richly as they could afford.

Though it had been the constant attempt on the part of the magistrates to fight against the wearing of rich clothing and expensive ornaments by those not considered of sufficient rank,

yet, as has been before said, all such laws proved useless, and the people insisted upon the right to dress as they chose. In this way what had been the main distinction between the higher and the lower classes year by year disappeared in America, and richness of apparel meant nothing more than the ability to spend money.

Besides these changes in their minds, the American people changed bodily—they became by reason of their life in the open air and their more abundant food, their continual exercise of body and mind, better developed, healthier, and physically stronger than people of their own rank in England and European countries. They were really, as has been pointed out, in most ways far better off than they were at home. They had more to eat, and a greater variety of food; they had more change of occupation; they became accustomed to greater differences of temperature; and all these things helped to make a better and stronger race.

Nor must it be forgotten that the ordinary man of the people in the Old World had little hope of bettering his condition, whereas in America there was everything to make men ambitious and to promise them a quick reward for hard work, for shrewdness, and for all those qualities that win

the liking and the respect of one's neighbors. Those who came to America felt that they had a chance to better themselves, and this made them more enterprising, more industrious, and also, it must be confessed, less contented and less docile, than their forefathers.

It was natural that such conditions should produce a strong, sturdy, keen and brave people; and such, for the greater part, the colonists became. Many of their faults did not tend to make them inferior to the people of the Old World, since these faults were then universal. Hard drinking was common in those times; roughness of manners was found both in the Old World and in the New; and there was about the niceties of life much ignorance and carelessness that to-day are found only among the most degraded. Book-learning and all the pleasures of the mind were confined to a very few on either side the ocean, and very likely to fewer among the Americans than abroad. But that is a thing which, after all, has not a great deal to do with character.

While there were many good results from the abundance the colonists found in coming to a new land and fertile soil, they lost some of the habits of thrift that people of their kind abroad pos-

sessed and that marked the earliest settlers. When living became easy, there was not the same reason for saving, and the Americans became somewhat wasteful. The habit of having to meet dangers and to settle difficulties, not only made the Americans ready, but also helped to make them a little reckless.

Then, too, as they saw how much could be done by the possession of wealth, they came to set possibly too high a value upon the gaining of money and upon its mere possession, and to think too little of other things better worth a man's effort. The growth of America in power, in wealth, and in its resources, was so rapid and so soon gained the respect of foreign nations, that there was a tendency for the American who knew little beyond his own country to believe himself and his native land of more importance in the eyes of the outer world than either really was; and while these qualities may be criticised, it was to prove fortunate for the Americans that they possessed pride, bravery, and a good opinion of themselves, for all these qualities were to be needed in the making of the nation of to-day.

CHAPTER XIV

INDEPENDENCE AND UNION

IT is not in their early experiences that we can see any differences between the settlers and the peoples from whom they came. They were not quite alike, since they came from different parts of England, and in those days different neighborhoods were unlike one another even though separated by a very few miles, as most of the people traveled little, and saw mainly those who lived nearer to them.

Consequently when we read of the early days of one of the settlements, we find little differences of ideas, such as have already been pointed out; but in general what the settlers did is much what any men must have done under the same conditions.

But very soon life in the New World had made them more like one another and less like the people who had lived in their old homes, and we shall see in colonial history certain happenings showing something of the new character acquired as a result of the new conditions.

In the first place, a very marked trait that was

early cultivated was independence. They relied upon themselves instead of looking elsewhere for help, and in relying upon themselves came to be unwilling to submit to the authority of others. In Virginia history we see this feeling bringing about at a very early time rebellions against those governors who attempted to oppose the will of the people in serious matters.

The first of these was against a governor named Harvey, a dishonest man who took funds from the treasury and tried to sell lands already belonging to the settlers. Although he had been appointed by the King, the planters would not submit to his misconduct. They held an indignation meeting at which charges were made against the governor, and when he arrested some of the members, and tried to arrest others, the planters turned upon the governor, arrested him, and calling together an armed force compelled him to return to England. Although the King sent Harvey back to Virginia and threatened to punish the rebels against him, yet he was forced to remove the hated governor, who afterward was ruined by lawsuits brought against him. These used up all his estates and left him bankrupt and friendless.

How Governor Berkeley was opposed by

Bacon just a hundred years before the Declaration of Independence, we have already told; and these two instances will show that in those days of customary submission to authority the colonists at times found the courage to resist bad governors even when backed by the King's authority.

At a later period, when King Charles was trying to seize and punish two of the "regicides"—the Puritans, or Independents who had been mainly responsible for the execution of his father—these men, Goffe and Whalley, having escaped to New England, found refuge in the New Haven Colony, and were there protected from the King's officers and kept in safety though the strictest search and closest inquiry were made.

Since the main questions of difference between the northern colonists turned on the Church and religious matters, we shall find that their independence of mind is shown by the numerous sects that grew up in New England and found many followers. The flight of Roger Williams into the wilderness, and his building up of Rhode Island and the Providence Plantations after so many followers came to join him in a place where they could hold what opinions they

pleased, shows how many there were who valued freedom of opinion in these matters more than comfortable living.

Many of the new settlements in America were started from the same motive of wishing to find freedom to think and do as the settlers pleased. Thus the beginning of the settlements in Connecticut was made by a clergyman named Hooker, who believed that all the people should have the right to take part in the government; whereas John Winthrop, of Massachusetts, was one who believed in confining the government to the better men of the community. Consequently Hooker separated himself from the Massachusetts Colony and went with his congregation into the valley of the Connecticut River, together with others who believed as they did. Here three towns—Hartford, Windsor, and Weathersfield—were founded, built mainly by the congregation of Thomas Hooker from Cambridge, Massachusetts, then called Newtown, and by two other congregations who had followed their example.

These people, not long after going to farming in the Connecticut region, formed themselves into a separate, self-governing body, apart from Massachusetts; and they drew up a body of laws which is declared by historians the first written

constitution by which a State was created in the history of the world. The important new thing about this constitution was the fact that others than church-members were allowed to vote in making the colony laws. In other ways this paper was not very different from the charter of the Massachusetts Colony.

When the rise of the Puritan party in England had for a time weakened the hold of the English government on the American Colonies, instead of joining themselves more closely to the new government, which we might have thought they would have considered to be in sympathy with them, the colonists showed their independence again by insisting that there should be drawn up by their leading men a written code of laws which all could read and by which all might know exactly what they might and might not do. Before this code was written, the magistrates had been guided only by the general rules of law that had existed in England and by what they thought was allowed or forbidden in the Scriptures. Of course there could be no certainty under such a system as to what any magistrate would decide in any case, and this making of a written constitution for themselves which was done in 1641, shows very plainly that the colonists meant to be

not only a self-governed people, but a law-abiding one; that is, that they sought rather independence than liberty apart from law.

It is not meant to give in this book the story of minor happenings, but rather to show how those persons named in history whose stories are told there, were only the ones who attracted the most attention, and were only the most prominent persons who really represented whole classes. While we hear much, for example, of Roger Williams and of Anne Hutchinson and other reformers, the important thing to remember is that these were only the leaders who spoke out what many others felt. Their lives only show that in the New World people were thinking for themselves and claiming the right to decide what their beliefs and what their religious lives should be.

There were, for example, many cases in which the Quakers were persecuted and driven out of European towns. These Quakers were a religious sect started by George Fox, about 1647, who based his views on his own reading of the Bible. He taught that before God all men were equal, and so that tokens of respect were due to no man but only to the Creator. They would take no oaths to support the government nor

would they swear to their testimony in courts. No doubt among people so extreme in their views many were found who were what we should call "cranks," and for their crazy deeds the whole body of Quakers were held responsible.

The persecution of the Quakers showed only that the New England Puritans were unwilling to go beyond a certain point in their religious toleration and did not propose to let the good order of their communities be upset by persons who did not believe in the ideas on which they were founded. In fact, their turning out and punishing of the Quakers was not very different from their putting an end to the settlement at Merrymount,[1] when they found that if the men of that settlement kept on teaching the Indians to drink and supplying them with firearms, it would endanger the lives of all the white men of the whole region.

Perhaps we have said enough about the superstitions of the people, for indeed that was not more a quality of the colonists in America than of people the world over. It is true that we hear a great deal about the witchcraft trials and

[1] Nathaniel Hawthorne has written of the doings of these undesirable settlers in his story: "The Maypole at Merrymount."

troubles in the town of Salem, but it has been shown by historians that such happenings could easily be matched in many a town of Old England at a time not very long before.

The need for depending upon one another in the New World, so that neighbors were accustomed to be called together whenever any larger or heavier pieces of work were to be done, or whenever public danger made it necessary to unite forces, had early taught the colonists that their safety lay in making common cause against public enemies.

It was to this willingness to work together that the downfall of the Indian power along the coast was due. There was a very much dreaded tribe in New England known as the Pequots, who were considered to be the strongest among the Indians, and who from time to time made raids against outlying settlements. When these attacks could no longer be borne, the men of the colonies united, marched into the Indian country, captured the Indian fort, put nearly all the warriors to death, and even pursued into the woods, those who escaped this general massacre, finally slaying nearly all of them. This was in 1637.

Some years later the Indians tried to combine

against the whites in the same way in the great uprising known as King Philip's War, in 1676; but this only brought about a still wider combination by the colonists, who gathered from far and near until they had formed a great army, and, as they had done in the case of the Pequots, followed the Indians to their palisaded fort, took the fort, and ended the power of the hostile tribes at a single blow. This "working together" in time of war with the savages—a thing that was forced upon them—showed the colonists how strong they could be when united, and was one of the things that led them to their first union.

It was also necessary that there should be some agreement as to the rights of government in different settlements, since there were constant disputes coming up as to what laws applied to certain happenings; and there was also a feeling on the part of the smaller colonies that the stronger ones at times claimed too much power. Their first union was formed in 1643, and was a sort of league "for mutual help and strength in all our future concernments." Four New England colonies made up this union, and were thereby strengthened against their chief enemies, the Dutch, the French, and the Indians. This

first union left each colony its own right to rule itself, but brought together leading men as representatives from each, who made laws in regard to matters of general interest. The power of thus acting as one great united colony proved most valuable during King Philip's War.

These representatives were known as "commissioners," and were mainly elected to settle disputes between the colonies and to call out troops in case of danger. Their acts were not interfered with by England, since this was the time of the great Civil War between the King and the Commons.

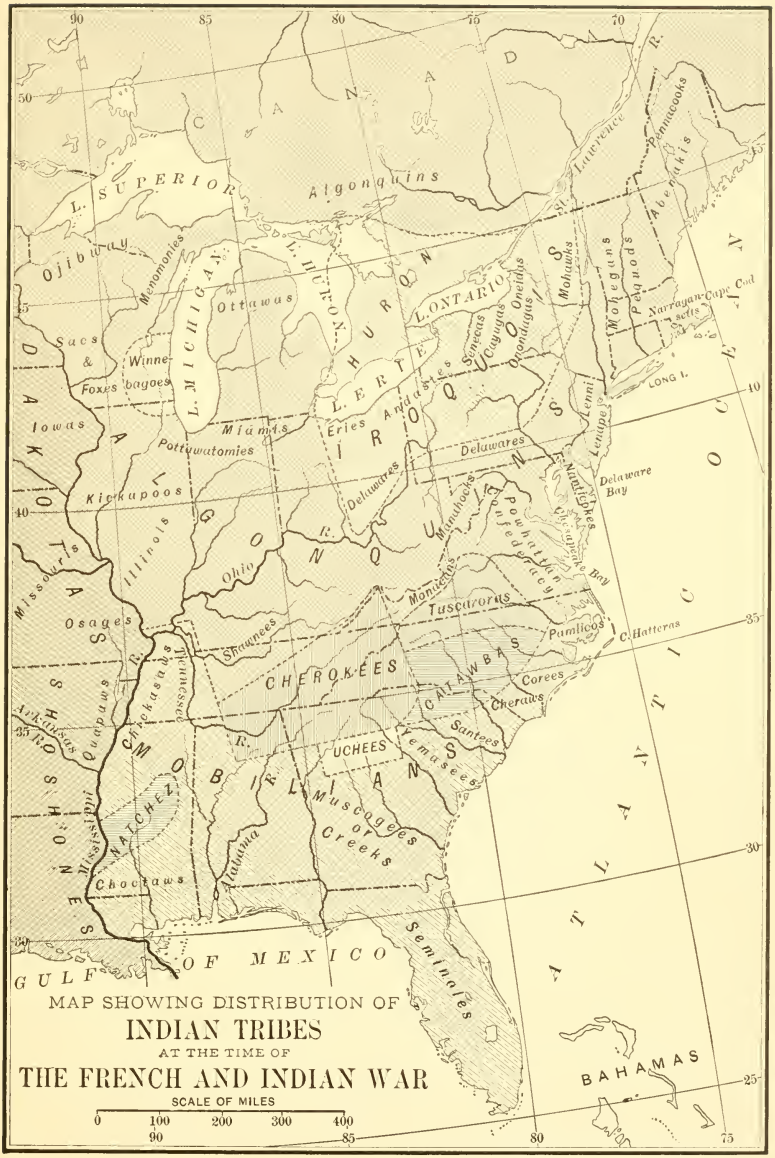
In telling the story of what the colonists were, we have had to refer now and then to the events of their history, but it will be well to make note in a few words of the principal happenings that were of most importance to them in their early history.

The striking events that young readers will find most interesting, and which should be read about in books that can treat of them more fully than do ordinary school histories, are, in the early history of Virginia, the great Indian uprising under Opechancanough, Powhatan's successor, which, except for the warning of a friendly Indian, might have put an end to the

white settlement. This occurred in 1622. Following this in importance, in the same colony, are the story of Bacon's Rebellion, in 1676, the true facts of which have only recently come to light, and the similar revolts against other governors who did not treat the planters fairly. The introduction of negro slavery was an event that became of more importance in later times.

The story of the colonies should also be completed by some general reading (perhaps in the histories of Francis Parkman) of the doings of the French in Canada. They had, by means of taking possession first of the mouths of the great rivers, and settling along their courses, secured a claim to the interior portions of the continent; and as the English Colonists spread northward and westward, French and English were more and more brought into conflict. In the quarrels of the whites the Indians also took part; and much of the early warfare saw the French and certain tribes of Indians upon one side, opposed to the English and other tribes, like the Iroquois, on the other. But the more serious struggles coming from this cause did not begin until about 1690.

A happening that had a very far-reaching effect upon the southern colonies was the down-


MAP SHOWING DISTRIBUTION OF
INDIAN TRIBES
AT THE TIME OF
THE FRENCH AND INDIAN WAR
SCALE OF MILES
0 100 200 300 400
Algonquins
Ojibways
Menomonies
Ottawas
Sacs & Foxes
Winnebagoes
Iowas
Kickapoos
Pottiwatomies
Miamis
Illinois
Missouri R.
Osages
Quapaws
Arkansas R.
Mississippi R.
Chickasaws
Shawnees
Ohio R.
Delawares
Eries
Andastes
Senecas
Cayugas
Onondagas
Oneidas
Mohawks
Mohegans
Pekuods
Abenakis
Nanticokes
Conoys
Powhatans
Monacans
Tuscaroras
Pamlicos
Corees
Cheraws
Catawbas
Santees
Yemassees
Cherokees
Muscogees or Creeks
Uchees
Choctaws
Natchez
Apalachians
Seminoles
L. Superior
L. Michigan
L. Huron
L. Erie
L. Ontario
St. Lawrence R.
Long I.
Delaware Bay
Chesapeake Bay
C. Hatteras
Gulf of Mexico
Atlantic Ocean
Bahamas
90
85
80
75
70
50
45
40
35
30
25

fall of the Stuart Kings in England, which brought about the coming of many of the cavalier families to Virginia to escape living under the rule of Cromwell. John Fiske tells us that among those who came at this time were the ancestors of George Washington and other famous Virginians who were prominent in the Revolution. These were families of a better class of the English than had yet come in numbers to America.

For fifteen or twenty years this flocking of the cavaliers into Virginia continued and made a great change in the nature of the Virginia people. These men had been in England the owners of large estates, and coming to Virginia they lived much as they had at home, an independent life upon great plantations, helping to increase the division into social classes of which we have already spoken.

With the coming of the Stuarts back to the throne of England, or the Restoration, begins a period in the history of the colonies chiefly noted for troubles between the people and the governors whom the King sent over to represent him; and also for the attempts to control the commerce of the colonies in the interest of English merchants. These attempts took mainly the

form of laws meant to keep the colonists from profiting by the trade across the seas, and trying to turn all such profits into the hands of the English merchants.

Of course the laws meant to bring about this effect were hated by the Americans, and since they were not thought to be just laws, many American merchants and sailors had little scruple about escaping them by smuggling and by every trick and device. This period brought about for a time an apparent uniting of the colonies along the northern coast under the King's representative, Governor Andros; but, when the second English Revolution had driven James II into exile, and put an end to the Stuart Kings, the colonies went back almost at once to their former separate condition, showing that the government of Andros had been supported only by force.

In 1685 the French, who had been allowing the Protestants, or Huguenots, to live unmolested in their own land, put an end to the law that protected them, and when these men were no longer safe at home many of them crossed the seas and took refuge in America, adding a new element to the population. They were a fine race, mostly of the middle and upper classes, were intelligent,

bright, and thrifty. They had an excellent training in many trades and callings, besides possessing the taste and nicety in work which has always distinguished the French. They brought with them a great deal of knowledge in regard to manufactures, and many trade secrets that proved of the greatest value to all the countries where they took refuge, and especially valuable to America, which was trying to set up new industries, so that its workers were eager to learn what the French refugees could teach them of the best ways. Huguenots had come from time to time through the whole colonial period, but now they came in great numbers, and proved a most valuable addition to the American people.

Trying to sum up in our minds the effect upon these thousands of people of living in a new way and in a new land, we shall find that the most important thing in the case of nearly all of them was the fact that it gave them ambition,—the hope of rising in the world, the chance to make something of themselves, and of bettering the fortunes of their children. With this hope, it is natural that they should be impatient of everything that seemed an attempt to put them back into the same state they had lived in at home.

They became jealous of their rights, eager to

keep the liberty they had won, quick to resist whatever threatened to take from them what had cost them so many hardships, what they had won amid so many perils. Having learned the value of liberty to themselves, and seeing the good effect of it upon their neighbors, they became more willing to respect one another's rights and to help others to keep what all had won and what all valued.

But, together with this love of liberty, the effect of coming to a land where at first there was no law and no authority except that of the people themselves, they had learned that there must be laws; that laws must be executed; that they must be made known to the people; and that it was the interest of all in every community to enforce these laws and to see that good citizens were not interfered with by bad, and that bad citizens were made to submit to force if they could not be persuaded to behave.

In matters of religion, coming originally with the idea of allowing each man his own opinions and the right to conduct himself as he chose, they found out that it was necessary to limit these rights, just as in ordinary life they found that the rights of one must always be limited by those of another. Hence it was soon discovered

that there were limits even to freedom in religion, and that a man must not be allowed, under the pretense of religious views, to do harm to the community in which he lived.

To the earliest comers the most important things were bodily health, strength, bravery, and the ability to make a home in the wilderness. But after the first battle with nature was won, and the colonists found leisure to think of something besides their bodily needs, they felt that their children ought to know more of the world than they themselves had done; so they set a high value upon education.

These were the main qualities that have made the American people what they are to-day. But during the next century these qualities were greatly strengthened, and the war against the English put an end to the fashion of imitating the ways of the Old World, and gave the Americans the wish to become in all ways a nation rather than a colony—a new people, rather than part of an old people.

The early period of American colonial history ends with the beginning of a war between England and France in 1689. The century that followed was to see the making of a new nation.

TABLE OF EVENTS AND DATES

1492 Columbus discovers West India islands.
1497 John Cabot discovers North America.
1513 Ponce de Leon in Florida.
Balboa sees the Pacific Ocean.
1518 Magellan discovers the Straits named after him.
1524 Atlantic coastline explored.
1534 French enter the St. Lawrence.
1539–1542 Spanish explorations of the interior.
1558 Accession of Queen Elizabeth.
1584 Virginia discovered by Raleigh.
1588 Defeat of the Spanish Grand Armada.
English colonists first come to America.
1602 Gosnold explores New England coast.
1603 James I comes to the throne.
1607 Settlement of Jamestown.
1608 Hudson River discovered by Henry Hudson.
French settlements in Canada.
Pilgrims flee to Holland.
1610 Settlement of Newfoundland by the French.
Lord Delaware comes to Virginia as governor.
1614 Capt. John Smith explores and maps the New England coast.
1619 Self-government in Virginia.
First slaves brought to Virginia by a Dutch ship.
1620 Plymouth settlement by the Pilgrims.
1627 Swedes settle in New Jersey and Delaware.
1628 Puritans settle Salem.
1629 John Harvey, first Royal Governor in Virginia.

1630 The "Great Emigration" of Puritans to Massachusetts.
Boston founded, under John Winthrop.

1632
1633 } Maryland settled under the Calverts.

1636 Connecticut settlements begun.
Roger Williams begins Providence, in Rhode Island.

1637 War against Pequot Indians.

1638 Harvard College founded.

1640 Meeting of Long Parliament.

1642 Printing press set up at Cambridge, Mass.

1643 New England Colonies join in a federation.
The Civil War in England between King and Parliament.
Emigration to America greatly diminished.

1649 King Charles beheaded.
Commonwealth begins in England.

1653 Oliver Cromwell, Protector.

1658 Death of Cromwell.

1659
1661 } Quakers persecuted.

1660 Stuarts restored, Charles II.

1664 England takes New Netherlands.
South Carolina granted to Lord Clarendon.

1670 Plymouth Colony contains 8,000 inhabitants.

1676 Bacon's Rebellion in Virginia; "King Philip's War" in New England.

1679 New Hampshire founded.

1680 Penn obtains charter for Pennsylvania.

1683 Philadelphia begun.

1685 James II comes to the throne.

1689 Overthrow of the royal governors, following the flight of James II, and the coming to the throne of the House of Orange, William and Mary.

BIBLIOGRAPHY

In the preparation of this book the following volumes have been chiefly consulted; and are recommended to the young reader:

"Source-Book of American History" (*Hart*), Macmillan Company.

"Two Centuries of Costume in America" (*Alice Morse Earle*), Macmillan Company.

"The Beginners of a Nation" (*Edward Eggleston*), Appleton.

"The Transit of Civilization" (*Edward Eggleston*), Appleton.

"Students' History of the United States" (*Channing*), Macmillan Company.

"Industrial History of the United States" (*Katharine Coman*), Macmillan Company.

"Industrial Evolution of the United States" (*Wright*), Chautauqua Press.

"Good Old Times" (*Kellogg*), Lee & Shepard.

"Home Life in Colonial Days" (*Alice Morse Earle*), Macmillan Company.

"Stepping Stones of American History" (*various authors*), W. A. Wilde Company.

"Men, Women and Manners in Colonial Times" (*Sydney G. Fisher*), J. B. Lippincott & Co.

"History of the United States" (for schools) (*John Fiske*), Houghton, Mifflin & Co.

"History of the American People" (*W. Wilson*), Harper Bros.

"The Pilgrim Fathers" (*W. Bartlett*), Hall, Virtue & Co.

"The England of Shakespeare" (*John Goadby*), Cassell & Co.

"The Pilgrims in their Three Homes" (*William Eliot Griffis*), Houghton, Mifflin & Co.

"Old Virginia and Her Neighbors" (*John Fiske*), Houghton, Mifflin & Co.

"The Planting of New England" (*John Fiske*), Houghton, Mifflin & Co.

Index

AGRICULTURE, 108, 120
Alden, John, 44, 45
ambition in colonists, 285, 301
American character, 286, 287, 302
amusements, 224–228, 231, 232
Andros, Governor, 300
animals, names for, 279
Armada, 6
arms of military, 169
army, the, 272
art, 227, 228
astrology, 192, 194
astronomy, 192
authority, respect for, 212
authors in America, 218
axe, American, 135, 151

BACKBOARD, 255
Bacon, Francis, 22, 277
Bacon, Nathaniel, 240, 271, 290
Balboa, 2
Baltimore, 98
Baltimore, Lord, 79, 82, (*see* Calverts)
bayberry wax, 188
Berkeley, Governor, 240, 290
bezoar stone, 210
bibliography, 307
bleeding in medicine, 202, 203
blockhouses, 170
"blue laws," Connecticut, 226
bone-setters, 203
books, theology, 216, 218
Boston intolerant, 67
botanical doctors, 211
boys, educating, 257, 261, (*see* education, schools)
boys, settlers', 144
Bradford, William, 32, 47, 55, 57
Bradstreet, Anne, 218
breakfast dishes, 172
Brewster, William, 45
building, 104
burgesses, Virginia, 164
"burn," a 137
Byrd, William, 239, 240

CALLINGS and trades, 145, 243, 250
Calverts, 80–84, (*see* Baltimore)
candles, 187, 188
carpets, 184
ceremonies, 270
changed customs, 77
Charles II, 241
chase, the, 226
chimneys, 106, 149, 190
children, 127, 128, 180, 244, 245, 256, 260, 266 (*see* education, boys, school)
church going, 175
churns, 153
Civil War, England, 62, 166
classes, social, 26, 27, 251, 252, 258
classics, the, 229
clergy, 272
clocks, 186

cloth, 184
" code of honor," 258
cold houses, 172
" Colonel" in Virginia, 164
colony, government, 68, 74, 95, 167
colony, kinds of government, 84, 168; schools, 261, 262
colonists, north and south, 111, 146
colors in dress, 179
Columbus, purpose of, 1
comets, 195
commissioners from colonies, 297
Connecticut founded, 291
cooking, 142, 190, 191
Cooper, James Fenimore, 170
Copernican system, 193
corn-meal, 140
corn-shellers, 152
Coronado, 4
Cortez, 3
costume, 157, 177–180, 244
" court language," 277
" Croatan," 42 (*see* Roanoke)

Dale, Governor, 18
dancing, 225, 256
" Day of Doom," poem, 219
Delaware, Lord, 18
de Leon, Ponce, 3
democracy, beginning of, 260, 269, 271, 272, 274
" deportment," 255
de Soto, 4
dialects, 282, 283
docility of colonists, 212
Drake, Sir Francis, 5
drama, 231
Drayton, Michael, 9
dress, 233, 234, (*see* costume)
drinking, hard, 155, 156, 226, 286
drugs, 209, 210, (*see* medicine)
Dudley, Thomas, 63
Dutch colonists, 85, 86, 90, 106
" Dutch oven," 190

" Eastward Ho!" play, 36
education, 192, 220–223, 255, 262, (*see* schools)
Emerson, Ralph Waldo, 160
Endicott, John, 63
England, under Elizabeth, 32
English and French colonists, 298
English Revolution, 64, (*see* Civil War)
events, important, 297–300; table of, 305

Farms, in New England, 150
feeling toward England, 213
feeling toward foreigners, 214
fences, 150
fisheries, 56, 111, 114
flint and steel, 189
Florida, early colony, 5
flower raising, 244
food, 112, 114, 115, 172, 181
footwear, 180
foreigners, feeling toward, 214
forks, 181
" Fortune," ship, 55
Fox, George, 293, (*see* Quakers)
Franklin, Benjamin, 259
French colonists, 94, 298, (*see* Huguenots)
furniture, 173, 183–186
fur trade, 85, 91–93

Gilbert, Sir Humphrey, 5
glass, 182

Goadby, Edwin, 34
gold as medicine, 209
"Good Old Times," 130
Gosnold, Captain, 9, 12
"Great Charter," Virginia, 21
government, Jamestown, 15, (*see* colonies)

HAIR-DRESSING, 177
Hakluyt's "Voyages," 37
Hale, Edward Everett, quoted, 270
hard times in England, 36
Harvey, Governor, 289
health of colonists, 285
hepatica, 205
holidays, 156
Holland soldiers from, 33
home, settler's, 136
Hooker, Thomas, 291
horn-book, 221
houses, 104, 105, 107, 149
houses, raising, 224
housewifery, 256
Hudson, Henry, 85
Hudson River, 98
Huguenots, 300
"humors," in medicine, 202, 203, 206
husking-bees, 224
Hutchinson, Anne, 293
hymns, singing, 230

ILLNESS at Jamestown, 14
indentured servants, 24
independence of colonists, 289–292
"Independents," the, 65
India, passage to, 16, 38, 73
Indians, American, 40, 53, 116–125, 144; corn, 281; feeling toward, 214; fighting against, 169, 171, 295; languages, 281; medicine, 210
ingenuity, Yankee, 242
"inland sea," 39
insect-life, origin of, 195
iron, 106

JAMESTOWN, 9, 13, 14
Jonson, Ben, 36

KELLOGG, REV. ELIJAH, 129
Kennebec Colony, 8
King Philip's War, 29

LAMPS, 189
landing of Pilgrims, 51–53
land ownership, 19, 24, 25, 57, 124, 246, 273
language, 276–284
Latin schools, 222
laws, enforcing, 168
leather, 152
Leyden, Pilgrims at, 30
libraries, colonial, 216, 239
lighting, 187, 188
liquor, 147, 155, 156, 226, 286
log cabins, 142

"MAGNETISM," 208
maize, 280, 281
manners, 286
maple sugar, 113, 120
market-days, 156
Maryland, 79–83
Massachusetts Company, 61
matches, 190
"Mayflower," the, 31, 47, 48, 51, 69
McLennan, Hugh (a settler), 131
meal times, 174
medicine, 201–211

Merrymount, 294
militia, 168
mills, 151, 152
moccasins, 180
music, 230, 231, 256

NAMES, Scriptural, 174
natural history, 196
nature, love of, 212
negro dialect, 283
New England life, 242
New England ways and Virginian, 28
New Netherland, 85–91, 106
Newport, Captain, 9
New ways in America, 237, 238, 242, 268
New York, 86, 89

ORNAMENTS, wearing of, 178

PALISADES, 170
paper, writing, 223
patchwork, 184
patroons, 162
Penn, William, 165
pens and pencils, 222, (*see* writing)
Pequot War, 295
pewter, 182
Philadelphia, 98
pies, 172
pigeons, wild, 139
Pilgrims, the, 29, 43; and Puritans, 60, 65
pillion, 148
pirates, 49
plantation life, 234, 241
plays, 36
Plymouth, 52, 54
Pocahontas, 23, 278
portages, 148
position of women, 254
poverty, 234, 248
Powhatan, 279
preaching, 156
primers, 222
printing, 217
"privilege," 269–276
products of the colonies, 16, 17, 55, 86, 97
Ptolemaic system, 193
punishments, 162, 163
Puritan boy, 61; settlements, 64; and Pilgrims, 60, 65

QUAKERS, 27, 66, 293

RALEIGH, SIR WALTER, 5, 7, 30, 41
reading, 174
rebellion in colonies, 289, (*see* Bacon, Nathaniel)
Regicides, the, 290
religious freedom, 83
Restoration, the, 82, 167
rich and poor, 249
"ride and tie," 148
Roanoke Colony, 6, 41, 42
roasting-jack, 191
Rolfe, John, 23, 279
royal governors, 74, 75, 78, (*see* Andros)
royalists in Virginia, 164
rushlights, 188

SABBATH, the, 175, 176
Salem, 63, 64
samplers, 172, 228
San Domingo, 12
Sandys, George, 20; Sir Edwin, 19
Satan, 197

"save-all," 188
schools, 220–223, 244, 261, 262
Scripture, views of, 199
Scriptures, King James' Version, 278
scurvy, 12
self-governing colonies, 165
"servant," meanings, 283
settler, a typical, 132
settlers, north and south, 59
sheep-farming, England, 36
ship-building, 99, 100, 102
sidewalks, 158
"signatures," doctrine of, 204
signs, 158
singing school, 225
skin clothing, 178
slavery, 26
Smith, John, 10–17, 33, 43, 50, 72, 238
smuggling, 96, 100–103
soap-making, 127
social classes, 161
soldiers, 169
Spanish exploring, 4
"Spanish marriage," the, 82
"Speedwell," the, 31
spelling-bee, 225
spermaceti, 188
spice trade, 39
spinning, 151, 152
sports, 224–228, 232
Standish, Myles, 33, 44, 45, 71; Laura, 173
Stegg, Thomas, 238
Stowe, Harriet Beecher, 175
strangers in towns, 159
stray animals, 155
sugar-cutters, 153
superstitions, 194, 195, 201, 207, 294
"sympathy," medicine, 207

TABLE-MANNERS, 181, 183
taxation, 97, 101, 275
teaching, 263, (*see* schools)
theology, 196, 197
timber, 97, 98
tinder-box, 189
titles, 274
tobacco, 23
tools, 138
town life, 70, 109, 112, 160, 256, 257
trade and commerce, 96, 98, 157, (*see* fur trade, fisheries, ship-building, products of colonies)
trapping, 93
traveling, 148, 233, (*see* "ride and tie")
trenchers, 181
"Turkey," 280
tutors, 223

UNION of colonies, 295, 296

VIRGINIA, 7, 8, 11, 13, 176; voyage to, 12; boyhood in, 265
visitors from Old World, 232
voyages, early, 46–48
"Voyages," Hakluyt's, 37

WAGONS, 149
wampum, 89
Ward, Nathaniel, 218
warfare, Indian, 76
warming houses, 190, 191
warming-pan, 191
Washington, George, 299
wealth, acquiring, 247–250
West India Company, 85
Weymouth, 70, (*see* Merry-mount)

whale-oil, 188
Wigglesworth, Michael, 219
wigs, 177
William of Orange, 81
Williams, Roger, 66, 290, 293
winter sports, 232
Winthrop, John, 63, 270, 291
witchcraft, 198–200
women, 125–127, 179, 254
woodenware, 182
wounds, treatment of, 208
wrestling, 225
writing, 222, 263, 264

SEP 23 1907

LIBRARY OF CONGRESS
0 011 272 189 7